

OCTOBER 14, 1971 — No. 1925
27th YEAR OF PUBLICATION

CALVINIST-CONTACT

CHRISTIAN WEEKLY

Address all communications to: Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont. • Authorized as Second Class Mail. Registration number 0-0451.

No fence around the Pulpit!

by REV. JOHAN D. TANGELDER

At the next meeting of the Council of the Christian Reformed Church in Canada, the Committee on Inter-Church Relations will bring its report. The main item of this report is the contact with the Presbyterian Church in Canada. The committee had cordial contacts with the P.C.inC., and they sensed "a ready acceptance of our churches as being one with them in the Lord, **but no great hurry to come to organizational unity.**" On the basis of their contacts and study, the committee will recommend: "1. That our committee be authorized to develop the contact that has been initiated. 2. That local churches and pastors be urged to develop informal contacts with their Presbyterian neighbours, so that there may be growing understanding on various levels. 3. That the new ordination questions of the P.C.inC. (appendix A) be recommended to the churches for study and for discussion with local Presbyterian contacts, and that reactions to these questions be sent to our committee." (1)

Over the years I have had contact with many fine evangelical Presbyterians. As a member of the Evangelical Fellowship of Canada, an organizaton similar to the National Association of Evangelicals, I have come to deeply appreciate their love for the Lord and His Church. Presbyterians such as Dr. M. DiGangi and Dr. W. Fitch are making very valuable contributions to the Reformed faith.

The P.C.inC. is the third largest Protestant denomination in Canada. In 1967 it claimed the allegiance of approximately two hundred thousand communicant members. It draws most of its support from people of England, Scotland and Ireland, but it also ministers to other races in Canada. It believes to be in "historic continuity with the Church of Scotland as reformed in 1560." (2)

1. A Confessional Church

Like other Reformed churches, the P.C.inC. is a confessional body. It accepts the Westminster Confession of faith (1646) as "a subordinate standard of doctrine", the Declaration of Faith concerning Church and Nation 1954, and holds the Larger and Shorter Catechism, drawn up by the Westminster Assembly as "agreeable to the Word of God, and in nothing contrary to the received doctrine, worship, discipline and government of this Kirk." (3) And the P.C.inC. accepts and uses the great, historic creeds of the Christian faith. "Thus the Presbyterian Church in Canada is a confessional church, pledged to a definte corpus of doctrine as her understanding of the truth of God." (4) But how true is this church to its confession? Rev. D. L. Campbell writes "Ordination vows are a special kind of promissory oath. In an oath we call upon God to witness our sincerity and honesty in our profession. We solemnly avow that we are telling the truth, and that we are voluntarily assuming serious future obligations which we swear to fulfil, God helping us. . . . Ordination vows are then the church's "fencing" of the pulpit. In them an ordinand pledges himself to the Scripture as the infallible rule of faith and life, and to the subordinate standards as a reliable and authoritative exposition of the biblical faith. He must pledge himself to abide by it in all his teaching, and to preach the gospel in accordance with the doctrinal principles contained in it." (5) Thus the ordinand **voluntarily** binds himself by a solemn oath to maintain and defend the doctrine of the church. But here the weakness of the P.C.inC. is revealed and the basic problem we have to face in our search for further contact. Rev. L. Campbell writes about the loyalty of the Presbyterians to the creed "**But here some do not agree. There are those, such as the ministers of the Presbyterian church who held the subordinate standards of that church up to ridicule during the attempt to push the United Church of Canada Bill through the Private Bills Committee. These men had sworn to maintain and defend the doctrine they were ridiculing. When asked, one frankly admitted that when he had been ordained it was, 'with mental reservation' that he had taken his ordination vows.**" (6) He strongly rebukes those who had mental reservations when they took their ordination vows. "The doctrine of the lawfulness of mental reservation is more suitable to Jesuitical deception than to Christian honesty and truthfulness." (7) The history of the P.C.inC. justifies this stern rebuke.

2. A Compromising Church

What has the P.C.inC. done with its confession? Is there still doctrinal discipline? The record is one of compromise, due to indifference rather than to tolerance. (8) By 1910 the PRESBYTERIAN affirmed editorially **that the critical approach to the Scriptures "is held, so far as we know, by all the men who teach the Bible in the theological colleges of the Presbyterian Church in Canada."** (9) As a matter of fact, no man has been deprived of the pulpit or teaching because of his particular views. (10) The last "heresy" trial was held in 1876 and 1877 when the General Assembly dealt with Rev. D. J. Macdonnell's view of eternal punishment. He believed eternal punishment to be inconsistent with the concept of an all-loving God. The assembly adopted a compromise position. Although Rev. Macdonnell's personal doubts had not been totally removed, he agreed to honour his ordination vows. (11) Such doctrinal laxity has been a part of the P.C.inC. for years, even during and after the great disruption of 1925.

3. The Anti-Union Forces

In 1925 the Methodists, the Congregationalists and a large segment of the Presbyterians formed the United Church of Canada. The anti-union forces continued on as the Presbyterian Church. This was done at great cost. Many sacrifices were made to keep the historic continuity of Presbyterianism in Canada. Why was the union so persistently and bitterly opposed among Presbyterians? Observers have a variety of answers.

We cannot enter into a discussion of the many issues which were at stake. But there were some marked and major objections. The ethnic element was strong. There was a fear of identity loss. (12) Many were deeply concerned about the strong element of "evangelism and social service" which was especially a part of Methodism. Many warned that union would mean bureaucracy and "Religio political" involvement. Some theologians feared an avalanche liberalism through union. Reasons for anti-unionism were varied. But the desire to keep the church pure was not at the heart of the great struggle. Dr. Grant suggests that "Many anti-unionists were among the most fervent supporters of missions, prohibition or liberal theology." (13) It is now not so difficult to see why Presbyterians can have such a wide range of theological opinions within their ranks. Those who did not enter the United Church of Canada had such different reasons for their action that it is hard to determine what some meant with Presbyterianism. **The theological spectrum ranged all the way from liberalism to fundamentailsm. The Presbyterians have an open house. The confessional standards do not function in "fencing" of the pulpit.**

4. Ecumenical Activities

The P.C.inC. in a broad sense is an ecumenical minded church. It has been and is eager to co-operate "with other denominations. **It is a member of the Canadian Council of Churches, the World Council of Churches** and the World Alliance of Reformed Churches. Observers have been sent to the meetings of the American Consultation of Church Union. (14) Evangelical Presbyterians do feel rather uneasy with these ecumenical alignments. A good number have joined the Evangelical Fellowship of Canada and found in this movement ways to express and put into action their orthodoxy.

Considering the serious struggle in 1925 it is remarkable how amiable the relationshp with the United Church of Canada has become. Within the last decade the P.C.inC. has called in representatives of the United Church to help it to find its own distinctive witness in Canadian society. (15) It has become quite common, on the local level, for Presbyterians to have joint summer worship services with the United Church or the Convention Baptists. Where is the Presbyterian identity during the summer months in many small towns and villages across Canada? The Presbyterian Committee on inter-church relations asked its denomination "What does the church feel should be our distinctive contribution to the life of God's church in this land?" The general consensus from the replies received was "The presbyteries appear unanimous in feeling that there is something distinctive about being a Presbyterian, but they do not appear to know exactly how to define this feeling. They seem to feel that it would be a great loss to the Church of God, if The Presbyterian Church in Canada should disappear, but it is clear from the submissions that the church should try to explain itself to itself at this period of its history." (16)

Shall we start walking on the broad ecumenical path with the P.C.inC. or shall we stay on the narrow road of orthodoxy? It is not very fashionable to walk on the narrow path of orthodoxy. It is so easy to climb on the ecumenical band wagon. If we want to remain true to the Word of the Lord and our Reformed heritage we cannot venture any further into a relationship with a church which is unable to fence off its pulpits.

Bibliography:

(1) Progress report of the Committee on Inter-Cruch Relations C.R.C.
(2) A Short History of The Presbyterian Church in Canada, Presbyterian Publications, Toronto, Ont., 1967, p. 8.
(3) Ibid. p. 11.
(4) ed. W. Stanford Reid. "Chosen and Ordained." A Study of the Presbyterian Doctrine of Ordination, 1963, p. 15.
(5) Ibid. p. 17.
(6) Ibid. p. 17.
(7) Ibid. p. 18.
(8) A Short History, p. 69.
(9) Ibid. p. 69.
(10) Ibid. p. 69.
(11) Ibid. 67 cf. Douglas J. Wilson. The Church Grows in Canada, p. 116.
(12) J. Webster Grant. The Canadian Experience of Church Union. p. 55.
(13) Ibid. p. 54.
(14) The Acts and Proceedings of the Ninetieth General Assembly of the Presbyterian Church in Canada. p. 399.
(15) The Canadian Experience of Church Union. p. 75.
(16) The Acts and Proceedings. p. 438.

The Church: Breaking through its shell

by KEITH KNIGHT *

Calvinism is a secret.

In fact, it is one of the best kept secrets of our time. There are few Protestants, Jews or Catholics who have heard about the principles of Calvinism and fewer still who have heard of the work of those churches within the Reformed framework?

Why the secrecy?

Could it be for the lack of faith . . . in the Calvinistic churches?

Calvinism stands in the middle of the North American world but it stands silently. The world wants to hear but nothing comes!

The church urges evangelism which brings the gospel through radio and personal contact.

But in order to effectively evangelize, the recipient or the "purchaser" should know what your church is all about. For over 15 years the churches which make up the Reformed grid have been known to the North American world as the "Dutch" church. But times have changed. It's no longer a quiet church that meekly sang "psalmen" and carried on its business in the mother tongue.

Calvinists are working hard: in labour, politics, the professions, but most important of all, in the community. And it is in this later area that the Christian Reformed Church and all other Reformed churches should open up the curtains and let the community look in. It is time to share your church life with your neighbour.

How? By undertaking a public relations program in the church. Lutherans, Presbyterians, Catholics and hundreds of other so-called "Canadian" churches make ample use of the news media.

Town and city newspapers literally thrive on community news and what better news than that of the church, the basis of the community. A number of pages of each news paper is filled with the blood, sweat and tears of daily life, the riots, kidnapping and death. This is reality — brutal reality.

But so is Christian school and society life, the church building program and a father and son banquet.

Your community and the world must be told that there is joy within the Calvinistic family. Your community must be told that your church has an active social as well as spiritual life.

From somewhat drab minutes of society meetings to a lighthearted account of a Cadet campout or a story about the evangelism program in your church, all is news. And the community newspaper will not ignore your item if it has something to say.

Don't keep Calvinism a secret. Pass it on . . . to the world.

* Mr. Knight is news editor of the Welland (Ont.) Tribune, a daily newspaper, circ. 21,000.



CHARLIE BROWN, a 20-month-old St. Bernard, celebrates by accepting a tray of water from Dee Dee Zegarac, 2, after being installed in Purina Animal Hall of Fame. Charlie Brown and 7-year-old David Mantell got lost in the woods last winter and Charlie saved David from freezing to death by sitting on him.

Church Announcements

CHR. REF. CHURCH

Declined

for Lindsay, Ont., Rev. P. M. Jonker of Brampton, Ont.

CAN. REF. CHURCHES

Called

to New Westminster, B.C., Rev. D. de Jong of Edmonton, Alta.

NEW CLERK MONTREAL

The new clerk of the First Chr. Ref. Church of Montreal, Que. is Mr. J. U. Jellewa, 4925 Nancy, Pierrefonds, Que.

CHANGE OF ADDRESS
DR. R. KOOISTRA

Rev. Dr. R. Kooistra, minister of the First Chr. Ref. Church of Toronto, has moved to 238 Bessborough Drive, Toronto 350, Ont., phone: 486-7998.

FRUITLAND
CHR. REF. CHURCH

The new clerk of the Fruitland Christian Reformed Church is Mr. A. J. Vis, Group Box 6, R.R. 2, Stoney Creek, Ont. The treasurer of the deacons is Mr. H. Veenstra, 7 Herbert Crt., Fruitland, Ont.

Wycliffe Bible Translators

The Wycliffe Bible Translators announce their entry into the 91st tribe of New Guinea. The translated Scriptures are dramatically transforming the lives of many believers in this land where rumors of cannibalism still persist in remote areas.

Yapeta is an outstanding example of the motivating power of God's Word in the mother tongue. Ten years ago Yapeta was much feared as a witch doctor, warrior and killer in the highland Wiru tribe.

Today, instead of carrying fetishes in his shoulder bag, Yapeta carries stronger medicine . . . the Book of Mark in the Wiru language, and he takes every opportunity to read it to his fellow tribesmen.

His conversion, slow in coming, was the breakthrough that Wycliffe translator Dr. Harland Kerr had been waiting for. Almost the entire village soon became Christian.

Wycliffe operates in 24 countries serving 525 tribes. Every 12 days a translation team enters a new tribe. Wycliffe's goal . . . to reach everyone of the remaining 2000 Bibleless tribes by 1985. In order to help achieve this goal, a series of giant rallies will be held and a film will be shown throughout Canada. See Data Centre for time and place of the rallies.

Bazaar a Success

The Bazaar in aid of Christian School Societies, which was held on September 25 at the Rehoboth Christian Reformed Church in Etobicoke, was a complete success in every way. The proceeds far exceeded anyone's expectations.

The young people are to be highly commended for the excellent music they provided throughout the day and for the Games Room which gave the children who came so much fun.

The Bazaar Committee was delighted with the attendance, in particular with regard to a considerable number of people from the immediate neighbourhood who may have heard about Christian Education for the first time.

DATA CENTRE

Oct.16	Niagara League Fall Rally. 7.45 p.m. in Grimsby Chr. Ref. Church. Theme: "To Know Him". Speaker: Rev. C. Tuyl from Oshawa, Ont. All young people welcome. Coffee house after program.
Oct. 16	Evangelism Conference in "Mountainview" Chr. Ref. Church of Grimsby, Ont. (Highway 8). Film "Anything Can Happen" in the morning. Dr. Wm. Fitch in the afternoon, with panel discussion. Panellists: Mrs. I. Parlevliet, Dr. L. Praamsma, Rev. W. Renkema, and Rev. N. VanderKwaak. Moderator: Rev. J. Kerssies. 10 a.m.
Oct. 22-24	AACS Study Conference, Michigan.
Oct. 23	"Netherlands Bazaar", in St. Gabriel's Centre, 672 Shephard Ave. E., Willowdale, Ont. 1 p.m. to 10 p.m.
Oct. 27	Opfieringen fan it Fryske stik "Polysje Wynstra swetst mar op" yn Jarvis, Ont. 8 ûre yn de Community Hall.
Oct. 28/29	Ont. Chr. Teachers' Convention in Hamilton District Chr. High School.
Oct. 29	Opfieringen fan it Fryske stik "Polysje Wynstra swetst mar op", yn Toronto Chr. High School.
Oct. 30	Elders Conference Classis Hamilton at the Trinity C.R.C., St. Catharines, Ont.
Nov. 3	Opfieringen fan it Fryske stik "Polysje Wynstra swetst mar op", yn Strathroy, Ont.
Nov. 5	Riverside C.R.C. Wellandport, Ont. Films: "Target - China", "To Russia With Love", "Through Blood and Fire".
Nov. 6	Opfiering fan it Fryske stik "Polysje Wynstra swetst mar op" yn South Mountain (near Ottawa).
Nov. 6	Dr. Joel Nederhood, Rev. B. Madang and Rev. J. Boonstra — Riverside Christian Ref. Church, Wellandport, Ont. Rap session for youth in afternoon. 8.00 p.m. Rally with Dr. Joel Nederhood and the Ambassadors all male choir. E. L. Crossby School Auditorium, Hwy. 20, Fonthill, Ont.
Nov. 12	Opfieringen fan it Fryske stik "Polysje Wynstra swetst mar op", yn Jarvis, Ont., 8 ûre yn de Community Hall.

To provide a
HOME FOR OUR AGED
young and old are invited to join
HOLLAND CHRISTIAN HOMES INC.

Membership fee $5.00 annual.

P.O. Box 4127, Stat. D,
Hamilton, Ont.

WIJ ZAGEN VOOR U

"In de Rechte Straat"

Ik had het voorrecht een voorvertoning te zien van de film "In de Straat genaamd de Rechte". Wie geen vreemdeling in zijn Bijbel is onderkent in de titel onmiddellijk een verwijzing naar de straat in Damascus, waar Paulus na zijn ontmoeting met Jezus als een blinde het gezicht kreeg en de opdracht ontving het Evangelie aan de heidenen te gaan brengen. Wie bovendien geen vreemdeling is betreffende de activiteiten die Christenen in de wereld van vandaag ontplooien om aan die opdracht nog steeds te voldoen, heeft in die naam nog iets anders onderkend. Hij heeft zich onmiddellijk herinnerd dat er in Nederland een maandblad wordt uitgegeven met de titel "In de Rechte Straat". En ook dat is dan terecht.

De film heeft in Nederland op vele plaatsen gedraaid teneinde Christenen bekend te maken met het belangrijke werk, verricht door de Stichting "In de Rechte Straat", die zich tot hoofddoel gesteld heeft om het Evangelie van Gods genade te brengen aan Rooms Katholieken en aan priesters in het bijzonder.

Deze film laat op een eenvoudige maar indringende wijze zien hoe een Italiaanse priester door twijfel bevangen wordt aangaande de "waarheden" waarin hij is grootgebracht en onderwezen. Een gesprek met zijn bisschop brengt geen enkele klaarheid. Genegenheid voor een jonge vrouw brengt hem hopeloos in de war ten aanzien van zijn belofte tot het celibaat, de verplichte ongehuwde staat. Door kontakt met een predikant en later met de bekende Ds. Hegger van Nederland gaat langzaam het licht in zijn hart op, en komt hij tenslotte terecht op "De Wartburg", het centrum van de bovengenoemde Stichting in Nederland.

Na verdere studie in de Gereformeerde theologie en een huwelijk met een meisje dat hij in Nederland ontmoet zien we hem tenslotte terug als predikant van een kleine maar levende gemeente van Christus, ergens in Italië.

De film geeft een uitstekende indruk zowel van het prachtige werk dat de Stichting "In de Rechte Straat" verricht, alsook van de geweldige strijd die het kost om zich als R.K. priester te ontworstelen aan wat als heilige waarheid is voorgehouden, en wat toch zo ver af is van de eenvoud en klaarheid van Gods Woord.

De film, die in de Nederlandse taal gesteld is, is nu in Canada aangekomen en is beschikbaar door te schrijven naar: Canadian Comm. "In de Rechte Straat", Box 71, Brampton, Ont. Gegadigden zullen zeker belangstelling hebben voor nadere advertenties die in dit blad zullen verschijnen en zeker kunnen rekenen op een goede avond.

Peter M. Jonker.

Opfieringen fan it fleurige Fryske stik:
(troch de tonielgroup fan Jarvis)

"POLYSJE WYNSTRA SWETST MAR OP"

yn trye bedriuwen fan B. Steyaart.

WOANSDEI 27 OCT. yn JARVIS
jouns 8 ûre yn the Community Hall.

FREED 29 OCT. yn WOODBRIDGE
jouns 8 ûre yn'e Chr. High Skoalle.

WOANSDEI 3 NOV. yn STRATHROY
jouns 8 ûre yn'e Colborne Public Skoalle.

FREED 5 NOV. yn BOWMANVILLE
jouns 8 ûre yn'e Knox Chr. Skoalle.

SNEON 6 NOV. yn SOUTH MOUNTAIN near Ottawa

FREED 12 NOV. yn JARVIS
jouns 8 ûre yn the Community Hall.

COMMUNICATIONS

The value of good communications is never felt so strongly as when these communications fail. We became painly aware of this after we had printed the editorial and the letters "from the mailbag" in our September 23 issue. Our readers will remember that in that editorial and in these letters "from the mailbag", reference was made to an interview which one of the editors of the Toronto Globe and Mail *had with Mr. Robert Carvill, director of communications of the Association for the Advancement of Christian Scholarship.*

When we published our September 23 issue it was more than a month ago that the interview in the Globe and Mail *had been published. Some readers have asked us whether it would not have been wiser to check with the AACS whether the facts were in accordance with what was written in the interview. Looking back this may be true, were it not that we did not doubt the correctness of the interview. However, by the same token we may wonder why we were not informed, since there was enough time between our September 23 issue and the date of that particular issue of the* Globe and Mail. *From whatever angle one wants to observe it, here is where our communications failed, with the result that a distorted picture has been given on what was actually said during the interview. At this moment we don't know exactly what was misinterpreted, but we belief that the* Globe and Mail *did not correctly reflect the conversation.*

We are glad that we can write this, for when we received the first photo copy of the Globe and Mail-*interview, we were puzzled and dismayed. In the beginning of this year we had a blessed conference in St. Catharines, where, in spite of the differences of opinion, a spirit of unity and brotherhood prevailed. We have together thanked the Lord for that. When we read the* Globe and Mail-*interview we feared that our thankfulness had been premature, to say the least. There was reason for this because the interview in the* Globe and Mail *had not only caught the attention of people in the reformed community, but one of our subscribers was even telephoned by a minister of the provincial government, who expressed his amazement about the division in our reformed community.*

As soon as we noticed that something had gone wrong with our communications, we asked the president of the AACS for a statement, which he gave and in which things were put into their right perspective. We published this statement on page 3 of our September 30 issue. In a personal note the president of the AACS remarked: "Looking back I now see that we should have consulted you sooner, and we would have come to an agreement, especially when you would have known the circumstances. So, I propose that we cover the whole thing with sand. And return to more fruitful undertakings."

That's a sound advice. Our communications have failed us and we have seen what serious consequences this can have. Let us be courageous enough to forget about this unfortunate development which was caused by misrepresentation of an interviewer and let us "return to more fruitful undertakings." D.F.

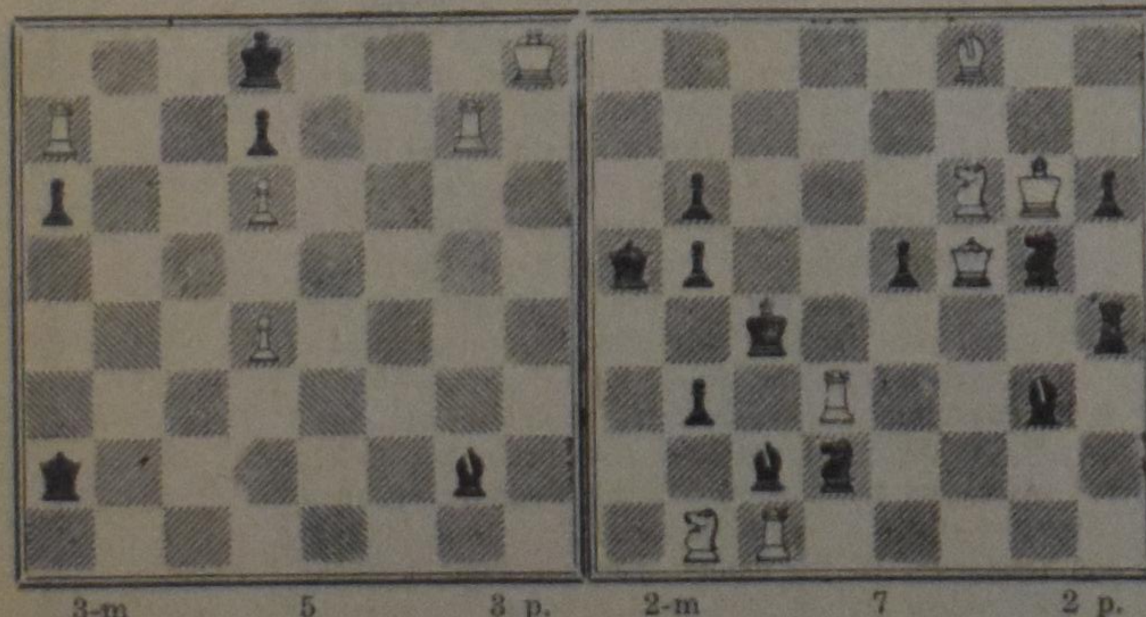
Let's Play Chess

Editor: Charlie Hess

SECOND SERIES OF PROBLEMS IN OCTOBER

462 Author: W. A. Shinkman, Britain 1910 — 5

463 Author: E. Puig Y Puig, Spain 1920 — 12



3-m 5 3 p. 2-m 7 2 p.

NOTES

1. This second series contains rather old problems, but they are still very interesting.
2. The British 3-mover has been built on a well-known theme. How to play in such a situation is being shown both simply and clearly. Full solution, please.
3. Spain did not produce many problems in the course of the years. Puig's product reminds of Kamstra's in Nr. 461: pinnings all over. Don't write the many variations down, only key plus threat, if any.
4. The deadline for sending the October solutions is Nov. 20: for non-Ontarians it is Nov. 25 (postmarked).

From the Bookshelf

SOMEWHAT LESS THAN GOD:

The Biblical View of Man

by LEONARD VERDUIN

Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich.

•

This book report results from an enjoyable and profitable reading experience. This is due to several factors. First of all I should mention the qualifications of the author, Rev. Verduin. For twenty years he served as pastor of the Campus Chapel of the Christian Reformed Church at the University of Michigan. In all the years of his service he also remained a student, especially in the field of church history, and hence has become an accomplished teacher. All of this is matched with an effectively pithy style of writing, full of sentences which vibrate with a playful quality of youthful vitality and humor. Another reason for this book's charm and interest must be its subject matter: **man.** Especially at our present time the quest for "modern man" becomes ever more urgent: who he is, what place he has in this world and what future he is facing. With ever more clarity it becomes evident that unless man gets to know himself and begins to act in harmony with the kind of being he is, he is phasing himself, and his world, out of existence.

For someone to speak meaningfully on man I think two requirements are in order: a good biblical foundation and a passionate concern for and knowledge of the human condition. Verduin as writer shows himself to be an admirable reader of both the Scriptures and the Newspapers, of both theology and such Liberal Arts disciplines as anthropology and sociology.

In his study of man we are guided in an extended orbit around man and look at him from different angles. We start where the Bible starts, the real starting point in the understanding of man, "A Created Being." Christians are very insistent on this point because in the doctrine of Creation we, under God's hands of creation and providence, find our place in this world in relationship to the rest of creation. In our Creator-creature relationship with God we find our creature-rest of creation relationship. This latter relationship is further developed in a following chapter on man as "A Dominion-Haver."

In truly Christian jealousy of the doctrine of Man's Creation Verduin yet points to some common over-reactions of Christians (as also apparent in criticism against the doctrine of evolution). One instance is the already very old (the author even calls it "pre-christian") notion that man has no links at all with the animal world. But "although the Creator reportedly spent a whole 'day' on the world of plants and a whole 'day' on 'plying things,' He did not spend a 'day' on man but made him on the same 'day' that witnessed the emergence of the land animals. Man is thus clubbed together with the land animals.... In Genesis 9 we find Jehovah God combining man and the rest of animaldom as the party-of-the-second-part in the so-called 'rainbow covenant,' a covenant made 'with you... and every beast with you'... The Biblical view has total creaturedom pictured as one happy family — which turned into one sad family because of man's bad deportment, all creaturedom now being in tears and agony as it looks forward to eventual deliverance (Romans 8:22). The Bible pictures man and beast as one community — with man as the point around which all creaturedom is ranged. (May we say in passing that if we could divest ourselves of our pre-Christian heritage in the matter, the work of conservation (and fighting pollution! PVK) would be quite a bit easier)", pp. 19, 20.

Perhaps especially in opposition to evolutionism another common opinion has been voiced that Creation, rather than involving a process of development, was a sudden act, a "snap of the finger" affair. The author shows Creation as God's act that yet allows the element of process: "the creative enterprise of the Bible is portrayed as a thing stretched over a considerable span of time. It is portrayed as a drama in six acts", pp. 15, 16. What then is the real conflict between the Bible and the humanistic philosophy of evolutionism? We read this worthwhile statement: "The real collision between Christian creationism and the prevailing evolutionism (for collision there is) turns not upon the question of process, but upon the question of personalism versus impersonalism. Prevailing evolutionism thinks of the historic process as merely an **event**; the Christian view is that it is a **deed.** An event does not have personality behind it; a deed does. Impersonalistic evolutionism reduces all phenomena, including the emergence of the flora and the fauna of the earth, to the interplay of impersonal forces upon each other, whereas Biblical creationism sees personality behind the phenomena", p. 17. Because of this emphasis on **deed,** which is personality behind the phenomena, man is not dehumanized (he is a **person**), that means he is not reduced to the level of vegetable, a mere victim of a chain of events.

This emphasis on man as a person, who, in relationship to God as The Person, has the calling and ability to give direction to life according to God's will, comes out in man's dominion-having. In this connection Verduin discusses such practical issues as the inhumanity of South Africa's **Apartheid** policy (which is not just an easy attack designed to please popular feelings in this matter, but this lecture was first delivered before the student bodies and faculties of the various seminaries in South Africa), slavery, and family problems with either the husband (male chauvinism) or with the question of children (including birth control).

This discussion leads to man as **"A Moral Being"** in which man "proves his dominion-having on the higher (higher? PVK) level of the spirit and of morals", p. 49. In this connection follows the chapter **"A Creature of Modalities"** in which we read, no, not a word about Dooyeweerd, but rather the basic Biblical distinctions of man "in the modality of an original rectitude or in the modality of fallenness or in the modality of savedness", p. 65. This chapter is basic to Verduin's emphasis on the absolute need of anything Christian to stem from a personal conversion, a radical "turn-about."

We thus arrive at perhaps the most interesting chapter, man as **"A Creature of Option,"** which emphasizes the absolute requirement of personal decision-making, that is conversion to Christ, in order to move from the modality of fallenness (condition of sin) to the modality of savedness (condition of grace). Here the author shows his main interest (others have called it less kindly his "obsession") with regard to the **Anabaptist** movement (he has studied on a Fulbright Research Grant the medieval protest movements in the Low Countries, translated the complete works of Menno Simons, and written a sympathetic introduction into the deeper motivations of the **Anabaptist** movement under the title, **"The Reformers and Their Stepchildren"**). He exposes the evils of Christianity reduced to a "culture-religion," as took place around A.D. 400. At that time Christianity became **"Christendom"** which means: "In Christendom all members of society are held to be regenerate; all are said to be believers; all are assumed to be converted; all are allegedly 'in Christ.' And they are all of these things without any real exercise of option. And this by plan. For a culture-religion cannot tolerate a composite society, one that consists of men in the modality of lostness and of men in the modality of savedness; all must, by hook or by crook, be herded together in one and the same compound. A culture-religion cannot take the risk that is contained in the idea of membership-by-choice. It cannot sponsor a Church that a person **joins**; for wherever there is joining there can also be non-joining.... In Christendom one **belongs** without the exercise of option", p. 92. According to Verduin baptism practised in the early Church was firmly linked to personal decision-making, "it knew of no baptism save believers' baptism", p. 93. In a later chapter on man as **"A Creature of Nurture"** Verduin shows how he can accept infant baptism, not as a sign of having arrived without decision, but as the acknowledgement of the crucial importance of the process of nurture in the context of the teaching of God's Word, to which end the parents make a holy vow before the Lord. But in Christendom biblical baptism lapsed: "When Christianity became a culture-religion, the religion of the empire, by imperial decree, its baptism was forced to begin to speak a different language. Baptism became **christening.** Christening is Christian baptism transformed into a new circumcision. (Circumcision points to the Israelite "culture-religion", PVK) ...a baptism to which a man **comes to** has to make room for a baptism that is **brought to** man", pp. 93, 94.

From this point of view Verduin also criticizes the concept of a so-called "Christian Culture." In a following chapter on man as **"A Creature of Culture"** he bluntly states "there can be no such thing as a Christian culture," p. 138, and "we shall have to let go of the idea that Christianity is a **culture-creating** entity and hold to the idea that it is a **culture-influencing** one", p. 139. From a Reformed author these statements may sound rather heretical. We must, however, not understand this as a **reduction** of the gospel in the sense of Christ dying only for our souls and not for all of our earthly activity, in "all areas of life." Verduin's intention is the very opposite. He is all against a **reduction** in the gospel, and this is exactly what he fears in a culture-religion: a reduction of the gospel into a pre-determined cultural setting in which people are placed and can function without the need of personal conversion. This would take the heart out of the gospel, and leave a skeleton of a fixed cultural pattern. Not only would this take away the necessity of personal decision-making, it would also take away freedom of conscience, and ultimately lead to "cultural sterilization."

As such Verduin attacks those in our present Reformed circles who still hold, as he sees it, "a brief for Christendom", p. 144. These are people that speak of an **"absolute antithesis"** and hence seek out hostile, sometimes even violent confrontations with the world, and then pride themselves in the "blessed assurance" that this violence is "a sign that they have not made themselves guilty of 'accommodation'", p. 145. As one **"Kulturkampf"** enthusiast (although the name of Kuyper is nowhere mentioned it is evident that the reference is to some Neo-Kuyperian creature) once put it to Verduin: "if one comes home at night not having made anyone angry for one's witnessing for the kingship of Christ, he has reason to feel guilty", p. 145.

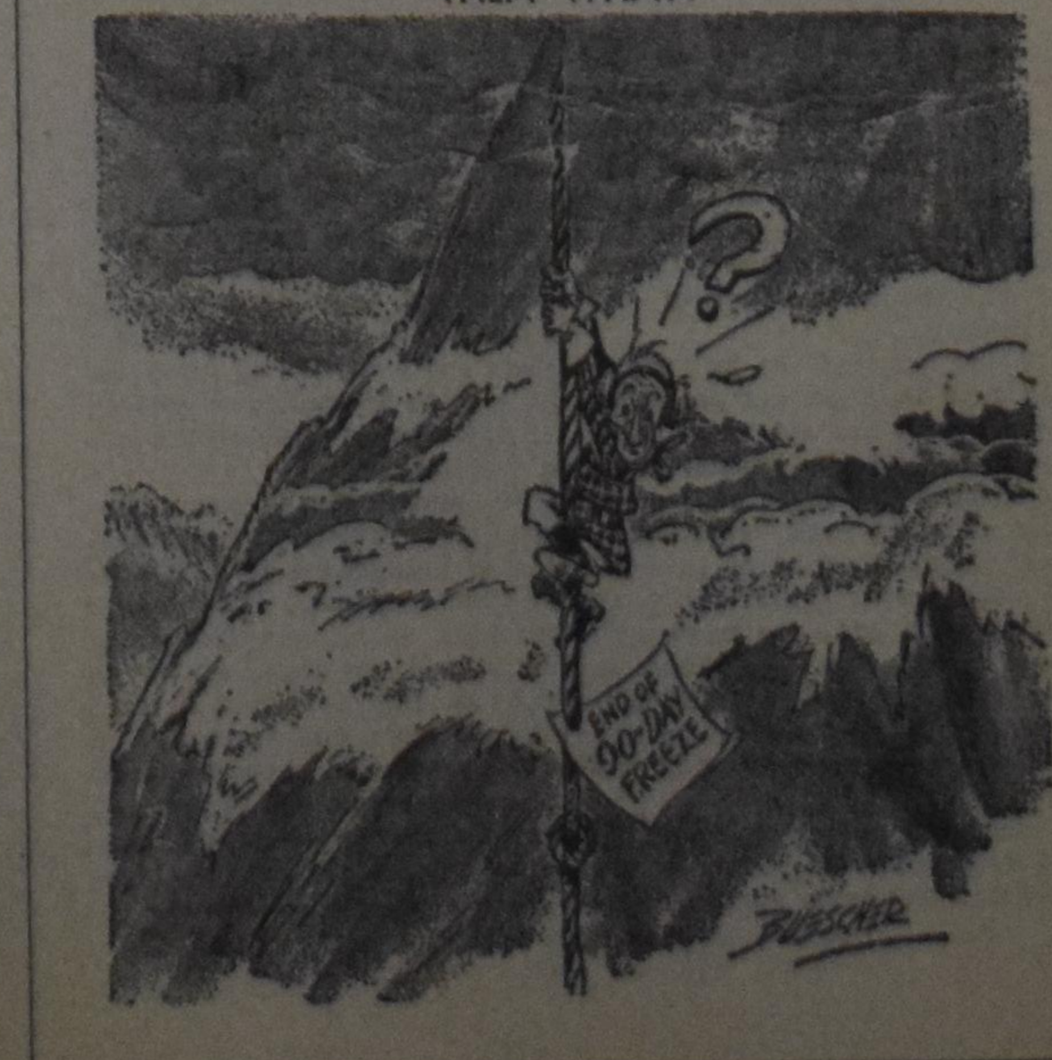
No one who has given careful thought to these vital questions of **"Christ and Culture"** as being raised with such intensity among us right at this present time (see for instance, James Olthuis, **"Must the church become secular?"** in the book **"Out of Concern for the Church"**) can deny that Verduin offers perceptive and fresh insights. At the same time one can hardly avoid the feeling that he is one-sided and over-sensitive at certain points in his concern for the choice-dimension of Christianity. This comes out, I feel, in his discussion of infant baptism, but especially so in his dislike of the theological term, **"unconditional election,"** as it possibly implies the notion that "men arrive at the modality of savedness as in any of its aspects **without condition**", p. 98. He points to the condition of making the decision of accepting God's grace in Christ. This is a real condition, even though man cannot boast of fulfilling it, because, after all, it is merely "the idea that man in the modality of fallenness can opt to accept the hand of **grace**", p. 91. At this point, I fear, Verduin gets involved in a scheme of divine-human cooperation in the work of salvation, be the human contribution ever so small as it is only the acceptance of **grace**, but contribution it is. In this kind of discussion of **Divine choice** (election) over against **human choice** (responsibility) one falls into the pitfall of posing a tension of competition between God and man in the work of salvation.

As a final point of interest one may notice that even though Verduin is dead set against a separate Christian culture, he is at certain instances in favor of communal Christian activities if this is necessary to maintain a truly pluralistic, that is composite society. Such is the case with the separate Christian Day School. Not in order to set up our own separate culture-religion (to show Christ's Lordship in the field of education) but in order to counteract the growing totalitarianism of the humanistic culture-religion (to show man's Lordship in the field of education) Christians are called to the task of establishing Christian schools. This would make of the Christian School not a "cultural mandate" but an "emergency measure." This, at least, is the impression that I get from the words: "...authentic Christianity is too firmly committed to societal composition to be able to make its peace with anything that tends to monolithicism — schools included.... If the present trend in that direction is allowed to go on, if the public schools become or remain propaganda schools that inculcate a certain life and world view, then Christian men and women have no other alternative than to erect their own schools", p. 163.

I heartily recommend this book for further reflection, a book which being a modest paperback, most people could easily afford.

And I would think it to be especially useful to preachers and teachers as their central task is the raising of God's Word as a mirror in which man is to look at himself and find his identity: who he is and what for God's sake he is doing in this world.

Peter L. VanKatwijk.





From the Mailbox

•

Unless we act now

I don't know how many have already applied for exemption from a non-Christian union, but I hope there are a lot more Christian workers who like to get out, because they realize that the responsibility is not theirs.

When you were forced into the so-called neutral unions because of a job you were entitled to as a Canadian citizen, you probably felt as I did, that the responsibility was not yours but the employer's who held this unlawful agreement with the closed-shop union. Now, however, the tables are turned. By law you can become a free man, and I hope you will realize this also.

The situation of course is not ideal yet, but we have to go through this step in order to reach our goal, which is multiple bargaining. But if you and I and all Christian workers who cannot with a free conscience join or support these materialistic and power-hungry unions, then we must act now or we'll never reach our goal.

The chairman of the Labour Board stated after the test cases, "This award may well set guidelines for future applications." This statement as I read it is almost an invitation for applications, and I have the strong impression that the Labour Board is on our side except, of course, for the union representative.

So I cannot help but urge Christian workers to get together and discuss this important matter. If we come with masses of applications, the rulings will be quick and easy. You can act on your own, but this is not advisable. Get in touch with C.J.L.; the Foundation will assist you in every way possible.

In closing, I would like to say, let us fight with the enthusiasm with which the secular union men fight, and we will reach our objective and the Lord will bless us as we read in Psalm 1.

Klaas Stel, Sr.
Woodbridge, Ontario.

•

Repentance

Editor,

In reference to Young People: not lost but searching. This is not just young people but also middle age and old people.

Are we not all who are concerned about the church (searching) for the right answer?

Oh let us all repent this is God's call to the church and to us as individuals. Surely there is a great need for repentance in the Church, for down in the very depth of our being, we have hardened our hearts against God's Spirit. Jesus' last commandment to love one another has been answered with hatred, division and judging of one another, we do not treat each other as brothers in Christ. Walls of doctrine still exist among our various Christian Churches while our enemy SATAN has his armies built up and ready for the final Battle. Many groups already are united on the anti-Christian front. In our day the greatest need among true Christians is for unity, that we may be strong, able to resist the attacks of the enemy. We have to be a sign to the world.

The great sorrow of disunity will never be ended until every Christian within every group and denomination begins to repent even while he is still being criticized by those who oppose him. Each one of us must daily come to Jesus and bow down before His cross with our guilt.

Most of all, the church has grievved the heart of God by declaring in certain places that God is dead and the infallibility of His authority is denied. We all share in this blasphemy. Instead of rebelling against the doctrine we adjust with the ideas and needs of modern man, with his ethics and moral practices. Who among us in the church repents for all his blasphemy and dsobedience toward God? The Spirit of Repentance is unknown to most of us, for it means that we must turn back to God and his commandments, instead of making God conform to our demands.

It was prophesied to the city of Nineveh, that they would be destroyed, but they repented. So God saved them. It no longer can be done by traditional prayer. It must now be praying that has become weeping, and crying "Lord spare your people."

God's Church today must hear this call. It is the very foundation of God's Kingdom upon which everything is built. The mercy that is offered to us individually and as God's people. It is the firm basis on which our spiritual house must be founded so that when stormy weather comes it is not washed away.

Only that which is built on the firm foundation of repentance will bear real fruit for God.

O that true repentance would be again the chief desire both for us as individuals and for our churches.

For it resulted in God's mercy flowing towards us producing its Salvation.

Yours truly,
John Edelman.

Sheep

David said in the 23rd Psalm: "The Lord is my Shepherd, I shall not want."

Up till a short time ago, I never believed that. I thought I had to take care of my own wants. I roamed far and wide in order to find what I wanted. I got in awful desolate places, far from the fold and the Shepherd. I thought myself all alone in the world and that nobody cared for me. Until the Shepherd found me and led me back to the fold, to the green pastures and the still waters. I know now that He alone can supply my wants.

You know, it is no compliment that the bible compares us to sheep. A sheep is about the dumbest and most helpless animal. It cannot find its way by itself, because it has no sense of direction. It can't see ahead more than fifteen yards. It can't swim, it can't fight or protect itself. That is why ordinary sheep stick close to the shepherd. It knows it is the only safe place.

We are just as helpless as sheep, but we are even dumber. We can't find our own way and supply our own needs, but we think we can. We distrust the shepherd's ability to take care of us, we rather take care of ourselves. We leave Him and roam around on the desolate mountains, seeking fulfillment of our needs and our heart's desires, and we never find it. But in our most desolate moments, the Shepherd's call comes to us: to forsake our own ways and follow Him. He has left the flock to seek the one sheep that is lost. And when He finds it, when it does not run away from Him anymore, it does not even have to make its own way back to the fold, he carries it back on His shoulders.

Do we all know this good Shepherd, Jesus Christ? If you have lost your way, He is calling you now to follow Him. He is interested in you and loves you personally. He calls His sheep by name. He calls you by name. Don't you hear Him calling?

Whatever your circumstances, whatever your sin, however dark the future may look to you: the Shepherd knows the way out. All you have to do is to follow Him, trust Him, obey Him. Trust Him with all your needs, longings and worries: He shall lead you into green pastures and besides still waters. Trust Him also with your sins and weaknesses, which have so long plagued and enslaved you: He'll lift you out of sin and keep you from falling with His rod and His staff, and lead you in the paths of righteousness. And with David, you'll know beyond any doubt: "The Lord is my shepherd, I shall not want".

G. Henneveld,
Penticton, B.C.

INDIFFERENCE

Pastoral Counselling

by REV. RALPH HEYNEN,
Pine Rest Christian Hospital Chaplain.

I would like to talk with you a little while about "Indifference". It has often been said that one of the hardest things to deal with in the lives of people is the matter of indifference. We would rather have people be angry, or the opposite, that they would be loving. It is very difficult to handle the matter of indifference. This is true in many areas of life. When parents are dealing with their children it becomes extremely hard for them to deal with them when they simply sit there and the parents talk with them and it goes in one ear and it goes out another, but it seems to make no impression upon them whatsoever. They remain completely indifferent to what has been spoken. Ministers in a congregation know that it is the most difficult thing in the world to deal with those who can neither be stirred in one way or the other. They are neither hostile to the church or to the Christ nor are they seeking to serve Him and to find Him as a Saviour. When you take this kind of person who says, "I can take religion or I can leave it; it does not make any difference to me," you soon do not know what to say because it is so hard to deal with the matter of indifference.

One of the ways that we often try to deal with indifference is that we try to raise anxiety or we try to make the person a bit angry, but basically, to get at the basic subject of indifference becomes extremely hard. Yet this is what we find today to a large extent; the large silent majority of the country have been afflicted with the sense of indifference. We send a man to the moon and people say, "Well, so what? What else is news?" We take such things for granted. We move along at our usual pace, for we have lost our sense of wonder and our sense of awe and there are many people who just simply are not enthusiastic about anything in life. When you meet this kind of person you find yourself rather frustrated. One mother writes: "My husband never gets excited about a thing. You cannot even make him angry." This is a complaint I have heard from many people who describe their husbands; and sometimes husbands describe their wives this way, "I wish I could get her enthusiastic about something. She seems so lifeless and has lost her pep." Now it is a well-known fact that there is a vast difference in people as far as the spark of vitality is concerned. Some people seem to be effervescent and sparkling, and other people are so lacking in enthusiasm, and usually this is not due to physical vitality. I know of some invalids who have a wide range of interest and who pursue them with zest and zeal. On the other hand there are half-beats with a good deal of physical vitality who are bored with life and you feel a little bored to be with them. Usually you will find that it is due to an attitude towards life that has developed and not towards the physical condition.

Now children are born with enthusiasm; little children can get very excited about many things. They get a bright shiny new toy or they find a new playmate and they bubble over with a wonderful delight. It is true that often the enthusiasm of children gets out of bounds. A little boy insisted on taking his new tricycle with him in his bedroom and early in the morning he disturbed all the family by riding around in his room. This is normal childish enthusiasm. Of course, a lot of it has to be curbed. We cannot allow unbridled expression, but I wonder sometimes whether parents don't curb childish enthusiasm too much; whether we allow children to give expression to that sense of wonder and awe that is in them, and which should be encouraged. If a child is slapped down every time he shows some excitement, he will find out that it does not pay and when this is done too often he soon comes to the point that he does not care too much for any kind of enthusiasm. Sometimes we tend to keep some of these influences in our lives.

Now we need to have a healthy kind of enthusiasm. If we live with a sense of indifference we are going to go through life with a low energy potential. We are not going to accomplish very much. We are not going to be very exciting people. I think Jesus had this in mind when he mentioned about one of the churches that they were neither hot nor cold and because they were lukewarm spewed them out of his mouth. I think this is the human reaction to people who lack a sense of excitement, a sense of enthusiasm. Young people generally can generate a great deal on vitality and pep. As adults it is a little hard for us, or least those who have somewhat sensitive ears to attend the basketball game with teenagers, because they shout so loud that it is deafening. But when a teenager loses his enthusiasm too early in life, he becomes so serious minded, he becomes like a young professor when he is a college senior. We see a good many of these adolescents that way who look like junior executives because they are involved in the school council and they are involved in this committee and that committee; they have lost a bit of the excitement of youth. I get the feeling of many college-age students who drift into that kind of direction. They find already at that age in life that it does not pay to be too enthusiastic and so they sit back and they say: "So what?" They lose the sense of excitement that life should have for them. It is rather striking today that the highest rate of suicide is among college-age students, rather the college-age individual, because of the fact that they lose their sense of wonder and their sense of enthusiasm when they are still so young.

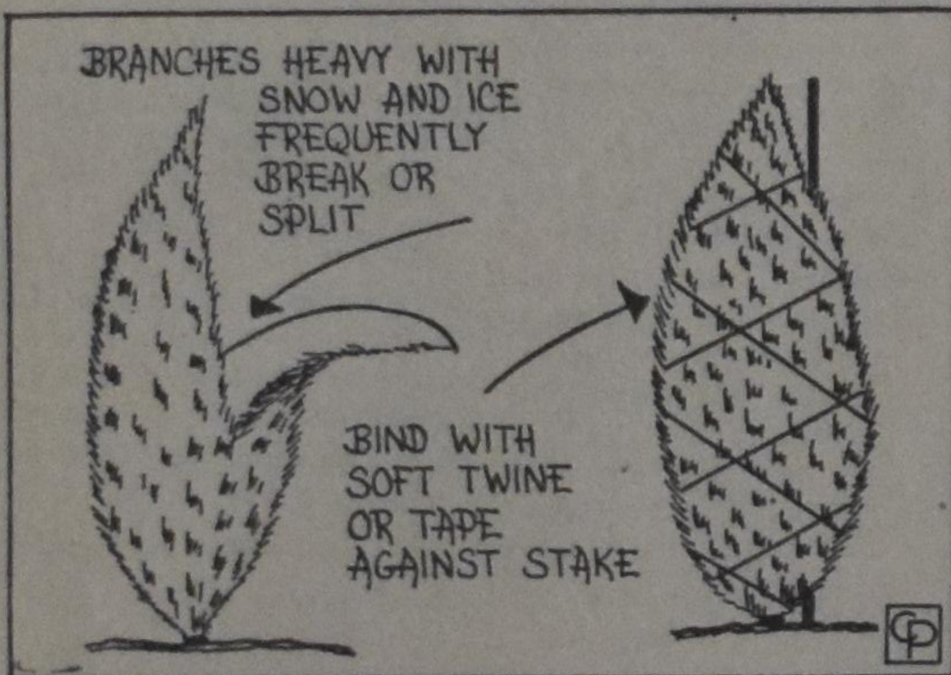
Now it is normal when a person gets a little older that you lose some of this vitality and pep. As the fundamental drives of life begin to wane a little bit we lose our drive for adventure, for starting new things. The lives of many people are like the river Rhine, which has its beginnings in the turbulent Alpine streams and then it runs down more and more slowly until you can hardly detect its current when you get to the mouth of the Rhine. Now there are experiences in life that lead to this. I know a young lady who has lost both of her parents when she was still at a young age. She was passed around from one aunt to another and rudely rejected by a young man and she became so frustrated that she said, "It is no use trying to do anything positive because it won't work anyway." She had lost most of her drive for living but when you see this in healthy people, that they have lost their sense of excitement, it is a dangerous tendency. If we cannot become excited about the singing of the "Hallelujah Choir" or the coming of a "new baby" in a family, or the advent of some special situations in which we find ourselves, like a promotion, or some good news that comes our way, we have lost something vital in living.

No matter how old we become, there are certain things that should keep up the sparkle enthusiasm and give us a drive for living, so that we go on and on, seeking to find ever new avenues of living, and new adventures along the road of life. The most pathetic thing about the person who cannot become excited is that he cannot become excited either about spiritual things, about God and Christ and the spread of the Gospel. I sometimes think of this when you attend some of our larger churches; there is a lack of enthusiasm and excitement. You go to a small mission church where there is only a little group; singing is enthusiastic; the people stand around and talk with each other; they greet new visitors; surely, there is something really exciting about it all. We need to be excited, because this is an exciting age. We have an exciting gospel. We have a wonderful Christ, a marvelous salvation, and a tremendous hope that reaches out into the future. Shouldn't we remain excited about these kind of things?

THOUGHT FOR TODAY: Someone has said: The soul is a palace where reason is a nobel hall, memory is a spacious library, hope is an observatory where watchers of the night are always looking to the stars. This lends enthusiasm to living.

TODAY'S GARDEN-GRAPH

Reg. U. S. Patent Office



Winter Evergreen Care

By EDNA HALLIDAY
Distributed by Central Press Association

A LITTLE CARE now will pay off in healthier and happier evergreens next year. You can call it health insurance for evergreens are both beautiful and expensive.

Evergreens of the tall growing type that are not protected over winter are apt to be damaged. Trees badly broken down or injured are more subject to disease than undamaged ones.

A simple method of protecting evergreens against winter's rigors is to wrap the trees with tape or soft twine, as shown in the accompanying GARDEN-GRAPH. Don't tie them up like mummies or you will spoil the winter beauty.

Mortality among newly planted evergreens frequently is the result of not being staked, especially over winter. Strong winds often loosen the roots in the soil before they have had time to become established firmly. Drying out is another cause of losing newly planted evergreens. Their roots should be protected by a 4" to 8" mulch, depending on how severe the winters are in your region.

Pet control also is just as important in winter time protection of evergreens as it is during the summer. The lower limbs of evergreens frequently are ruined by dogs, winter as well as summer. Small trees may die from this damage.

For protection of choice specimen evergreens, pointed guards may be used to ward off dogs. Wire garden fence, 18" high, also will afford protection.

WIJ LAZEN VOOR U

Dr. W. H. Velema,
AANGEPASTE THEOLOGIE
Ichthus reeks, A'dam '71.

Dr. L. Praamsma,
MET DE KERK VAN ALLE EEUWEN
Idem, A'dam '71.

In deze nieuwe paperback serie krijgen we een soort tegenhanger van "Cahiers voor de gemeente". De auteurs van deze eerste twee deeltjes hebben zich er toe gezet om de Geref. belijdenis en het klassieke reformatorische geloof te verdedigen tegen the theologie van de nieuwlichters die in Nederland zoveel stof hebben doen opwaaien.

Prof. Velema geeft een grondige analyse van de theologie van Kuitert en legt bloot de achtergronden van zijn vele schokkende uitspraken. Velema heeft al de geschiften van Kuitert zorgvuldig bestudeerd om het uitgangspunt van de nieuwe theologie te vinden. Ridderbos schreef eens aangaande bepaalde Kuitert uitspraken: daar zit een hele theologie achter.

Kuitert heeft kritiek geoefend op de klassiek gereformeerde theologie die volgens hem geen recht heeft gedaan aan het mensvormig spreken over God. Zelfs Bavinck en Kuyper hebben zich schuldig gemaakt aan de aftrek methode: alle lichamelijke trekken (God's ogen, oren etc.) hebben ze van het Godsbeeld afgetrokken. Volgens Kuitert blijft er dan niet veel van God over; Zijn wezen en Zijn openbaring moeten wel samenvallen, anders krijgen we te maken met een onbekende God. K. heeft dus een nieuwe aanpak over de leer van God en ziet God als Bondgenoot-God; men kan God niet indenken zonder Zijn verhouding tot de mens. Natuurlijk is het altijd duidelijk geweest in de Schrift dat men de mens niet zonder God kan denken, maar Kuitert gaat nu ook de andere kant op in de verhouding tussen God en mens: er bestaat geen God zonder de mens, want God heeft zich geopenbaard als diens Bondgenoot. Dit is nu volgens Velema het vertrekpunt van K.'s theologie en dat heeft consequenties voor dogmatiek, ethiek en Schriftbeschouwing.

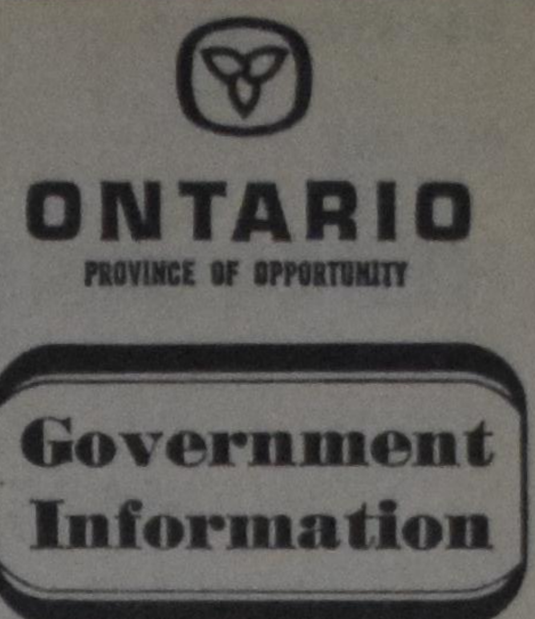
De eerste consequentie moet nu wel zijn dat men God niet kent als de Schepper, maar als de Bondgenoot God. Exodus komt dus eerst en Genesis daarna: de God van het Verbond is de Schepper, niet omgekeerd. De schepping is dan ook alleen maar de ruimte waarbinnen de Verbonds-God functioneert en van een historische volgorde van schepping, zonde en verlossing wil Kuitert niets weten. De schepping en de geschiedenis dient om te bewijzen dat God een Bondgenoot-God is; schepping is nadere uitleg van het Verbond, het Verbond is **Niet** een toevoeging aan de schepping. Zo wordt God gereduceerd tot Bondgenoot-God. Zodra God gereduceerd wordt krijgt de mens allicht een grotere plaats in het geheel van de openbaring: er is geen God zonder ons. Wanneer begon de zonde? Het begin is historisch niet aan te wijzen en nergens in de historie te plaatsen. Toen God als Bondgenoot-God optrad was de mens al zondig. Over de schepping kan men nu denken zoals men wil; het is niet anders dan een ruimte waarin de Bondgenoot zich manifesteert, het komt op de precieze feiten niet aan. Hier onttrekt Kuitert zich bewust aan het gezag van de Schrift en forceert de eerste drie hoofdstukken van Genesis in een bepaald patroon waarbij God zelfs zonder Zijn schepsel niet meer denkbaar is. **De Bijbelse waarheid is dus deze dat** God Bondgenoot van de mens is; dat wordt bewezen in de schepping en in de historie, die zijn het verpakkings materiaal van deze waardevolle boodschap. De tijden veranderen en wij het hen en daarom verandert het verpakkings materiaal ook hoewel de boodschap blijft en zich vervult in Jezus Christus.

Om dit duidelijk te maken wijst Velema op de herwaardering van de dood. Paulus spreekt daarover als het loon op de zonde, maar de openbaring van de Bondgenoot-God gaat voort en wij kunnen nu dank zij de wetenschap de dood een nieuwe zin geven. We kunnen bereidheid tonen om anderen een plaats te geven, b.v. door het ter beschikking stellen van organen; we kunnen anderen helpen te leren sterven. We moeten de mythologische visie van Paulus uit de wereld helpen.

Het behoeft dan ook niemand te verbazen dat Kuitert een open canon heeft: de openbaring van God gaat voort en is niet afgesloten. Hoe openbaart God nu zijn heil in onze 20ste eeuw? Die sporen zijn te vinden waar men tegen de gevestigde machten ingaat en niets bij het oude laat; waar de revolutie op de troon zit. Het heil van het Bondgenootschap in onze tijd wordt gelijkgesteld met de veranderingen in de samenleving, want Jezus is de hoop voor de toekomst. Dit werk van alles te vernieuwen in de samenleving is het werk van de Geest. Zegt Velema: het is een boeiende benadering, het is tegelijk totaal buiten de Gereformeerde traditie.

Wie zich nader wil bezinnen op de aanval van de synthese op het

(Vervolg op blz. 8)



Government Information

Mededeling van Zijne Excellentie William G. Davis, Eerste Minister van Ontario

AANKONDIGING VAN HET BIJEENROEPEN VAN EEN "ONTARIO HERITAGE CONGRESS"

Queen's Park, donderdag 9 september 1971.

Sinds de aankondiging in de Troonrede dat de Regering van Ontario een Congres bijeen zal roepen van alle taalgroepen en culturele segmenten van onze gemeenschap, werden voorlopige voorbereidingen getroffen.

Ik ben nu in staat een aantal bijzonderheden betreffende dit congres mee te delen. Het zal genoemd worden "Heritage Ontario" en gehouden worden in april 1972 in Toronto.

Zoals in de Troonrede was verklaard, zal het doel van "Heritage Ontario" zijn om een grotere mate van samenspreken en samenwerken te bevorderen van alle groeperingen in de Ontario familie en tussen deze groepen en de regering.

Het begrip van een meervoudige cultuur is een onwankelbaar beginsel van de Regering van Ontario. Erkenning van de verschillende segmenten van onze bevolking en waardering voor de belangrijke bijdragen welke zij leveren aan de veelzijdigheid van de gemeenschap zoals wij deze in Ontario kennen, is bij verschillende gelegenheden getoond. Dit is ook duidelijk uitgesproken tijdens de Tweede Constitutionele Conferentie in februari 1969, toen de Regering van Ontario verklaarde dat "Canada een tweetalig land diende te zijn met behoud van haar meervoudig cultureel karakter".

Daar de ingezetenen van Ontario een stijgende belangstelling tonen in onze culturele ontwikkeling, zal "Heritage Ontario" alle segmenten van onze gemeenschap omvatten, inbegrepen de Ethnic, France-Ontario, Anglo-Saxon en Indiaanse groepen. "Heritage Ontario" wil voor ons allen een stimulans zijn om tesamen te komen, samen te werken, meer inzicht te krijgen in de belangrijkheid en waarde van de meervoudige culturele structuur van onze huidige gemeenschap en een nieuw begrip te kweken voor het Ontario van de toekomst.

Door middel van dit Congres zullen we meer inzicht kunnen verkrijgen in de respectievelijke hoop en verlangens van alle leden van de Ontario familie met betrekking tot de soort van samenleving die we in Ontario tot stand willen zien komen. Om deze reden zou "Heritage Ontario" een van de meest omvattende openbare onderzoekingen van Canada's cultureel patroon kunnen zijn die ooit werden ondernomen.

Om te verzekeren dat alle segmenten van de gemeenschap in staat zullen zijn ten volle deel te nemen, zal de Regering een serie bijeenkomsten beleggen, voorafgaande aan het Congres, om de ideeën te horen van de verschillende etnische-culturele gemeenschappen over de wijze waarop naar hun mening het Congress zou moeten worden opgezet en geleid.

Gelijktijdig willen we een adviserende commissie samenstellen voor contact en hulp bij het voorbereiden van "Heritage Ontario". Uitnodigingen zullen worden gezonden aan een aantal vooraanstaande mannen en vrouwen om in deze adviserende vorm deel te nemen.

Zijne Excellentie John Yaremko, de Provinciale Secretaris en Minister van Burgerschap, zal verantwoordelijk zijn voor de organisatie en het bijeenroepen van "Heritage Ontario".

THE HON. WILLIAM G. DAVIS
Prime Minister of Ontario

Beelden van en uit NEDERLAND

HALSZAKEN

Colijn zou er van geschrokken zijn, zùlk een begroting en zùlk een uitgavenpeil (37.831 miljoen gulden) — zei minister-president Barend Biesheuvel bij de aanbieding ervan. Ongetwijfeld! Maar Colijn zou het mes er ook wel dieper ingezet hebben. Want niet alleen biedt de uitkomst van 1971 een ernstige tegenvaller, door een tekort van 3,9 miljard, tegen een raming van ruim 2 miljard, maar ook de nu ingediende begroting voor 1972 heeft een tekort van 2,312 miljard gulden.

Er is ondanks de toegepaste bezuinigingen van ongeveer één miljard gulden nog al kritiek uitgeoefend op dit beleid, hoewel het debat in de Tweede Kamer nog moet beginnen (tweede week van oktober). Al zal de oppositie geweldig oppijpen, de regeringspartijen zullen alle vijf, ondanks wat bijspijkeren hier en daar, wel accoord gaan.

Economisch-financieel valt er ook wel wat aan te merken, al zou het redelijk zijn, het Kabinet de tijd te gunnen om zijn beleid uit te bouwen.

Maar juist is natuurlijk wat het Financieel Dagblad schreef, dat ook deze begroting nog inflatoir werkt. We voorspelden de vorige maal enige nieuwe lasten die in het vooruitzicht staan. Het wordt nog erger. De belastingdruk gaat met 0,8% omhoog, de benzine wordt 3 cent per liter duurder, de college-gelden gaan omhoog, de assurantie-belasting wordt verdubbeld, op frisdranken en mineraalwater komt een accijns, de wegenbelasting gaat met 50% omhoog, de electriciteit wordt duurder.

Daartegenover staat o.m. het voornemen de A.O.W. en A.W.W. tot de hoogte van de minimumlonen te brengen en een hogere uitkering aan de invaliden te geven. Het zijn vooral de salarissen (17 miljard) die elk jaar de rijksuitgaven doen stijgen, het zijn de lonen (+ 13½%) en prijzen (+ 7%) die de inflatie-spiraal gespannen houden.

De Regering heeft met een uitgebreide delegatie van het bedrijfsleven en de vakbeweging overleg gepleegd om tot matiging van de stijging van lonen en prijzen te komen. De sfeer was goed, de praktijk zal uitwijzen of de maatregelen, die vrijwillig worden getroffen, voldoende zijn om inflatie af te remmen en uitbreiding van de werkloosheid te voorkomen. Volgens het Verbond van Nederlandse ondernemingen zal er in 1972 geen reële loonstijging mogen plaats vinden. De Troonrede sprak van een zware taak, die Regering en Parlement wacht. Het vreemde is, dat een blad als "Elsevier" er in zijn kritiek op los timmert alsof dit Kabinet de toestand van vandaag veroorzaakt had. Zelden hebben we van een serieus blad zo'n gemis aan werkelijkheidszin gezien.

* * *

De deining in de krantenwereld is sinds ons vorig epistel nog verergerd. Nu door een bericht, dat "Trouw" en het Rotterdammer Kwartet (De Rotterdammer en drie kopbladen) samenwerking zoeken met Parool en de Volkskrant. De eerste van de laatste twee, een socialistisch dagblad met liberale mengkleurtjes, de tweede een blad waarvan het Rooms-Katholiek Vakverbond eigenaar is en waarin rose en rood veelvuldig voorkomen. Men weet uit ervaring hoe het dan gaat. Eerst technische en administratieve samenwerking, dan fusie en tenslotte foetsie. Vooral onder de lezers van De Rotterdammer-bladen is onrust ontstaan. Men was toch al ontevreden dat door een te ver doorgevoerde integratie met "Trouw" het eigen gezicht verloren was geraakt.

De heer Fibbe, voorzitter van de stichting waarvan de bladen uitgaan, heeft getracht voor de t.v. olie op de golven te werpen, door te verklaren dat alleen als het christelijk karakter gegarandeerd wordt, van technisch-administratieve samenwerking sprake kan zijn. Sommigen menen, dat dit christelijk karakter in de loop der jaren van binnen uit reeds is uitgehold en dat dit proces door alliantie met andere bladen nog zal versnellen. In dit opzicht is "our time out of joint".

* * *

Deining ontstond ook over de bliksemactie geleid niet door Willem Drees, maar door Willem Duys, de bekende A.V.R.O.-man, de inzameling voor gehandicapte kinderen, die intussen 17 miljoen gulden opbracht. Dit belangrijke bedrag zou ten goede komen aan een R.K. instelling en miste dus een nationaal aspect. Heel wat geschrijf en gepraat was het gevolg, maar duidelijk is ook nu nog niet, of de verdeling der gelden enkel voor de missie zal zijn, dan wel ook voor protestantse projecten. Zelfs kardinaal Alfrink vond het spijtig dat het zo gelopen was. Het had niet zo moeten gebeuren, zei hij.

* * *

De grootste hotelramp sinds de oorlog trof Eindhoven. In het hotel "'t Silveren Seepaerd", waar 86 gasten logeerden, o.m. medici en een voetbal-elftal uit het Oost-Duitse Halle, brak op 28 september, 's morgen om half zes brand uit, waarbij elf mensen de dood vonden en een aantal gewonden overgebracht werden naar het ziekenhuis.

Door de laaiende vuurzee was het voor een aantal mensen niet mogelijk de uitgang te bereiken. Sommigen kwamen om door verstikking, anderen maakten in paniek een dodensprong.

Een onderzoek naar de oorzaak wordt ingesteld. Zelfs de mogelijkheid van opzettelijke brandstichting wordt niet uitgesloten om een mogelijke diefstal van juwelen te maskeren. Een tentoonstelling van juwelen ter waarde van 1,5 miljoen gulden was in het hotel ingericht.

* * *

De Japanse keizer doet op zijn Europese rondreis ook Nederland aan. Een officieel bezoek is het niet, maar een ontvangst in Soesterberg staat wel op het programma. Of het tactisch van de N.C.R.V. was aan de vooravond een Franse t.v. productie over de strijd in de Stille Oceaan te vertonen, is zeer de vraag. Bij vele Nederlanders, die in Japanse kampen een verschrikkelijke tijd hebben doorgebracht, schrijnt nog altijd de herinnering. De Amerikaanse politiek, Japan zoveel en zo snel mogelijk weer economisch op de been te brengen, met het gevaar van een nieuwe militaire machtsontplooiing is in Nederland nooit goed begrepen.

* * *

Op de Synode der Geref. Kerken zijn harde noten gekraakt over de samenwerking van Ikor (Hervormde radio- en t.v. presentatie) en het Convent van Kerken (de gezamenlijke Geref. kerken). Een der professoren van de theologische faculteit der Vrije Universiteit scheen dit niet te waarderen. Evenmin als de kritiek op de te zelfstandige handelwijze van instellingen als het Werelddiaconaat. Benepen en zuur — vond de professor. Maar vele Gereformeerden hangen de uitzendingen van Ikor/C.V.K. allang de keel uit.

De Synode is aan een ander brandend vraagstuk begonnen, nl. het abortus-probleem.

De Commissie had voorgesteld een studie deputaatschap te benoemen. Dezelfde commissie wilde liever dan over het probleem van de abortus spreken over dat van de ongewenste zwangerschap. En dit in het licht van de hedendaagse sexuele ideologie. Dan weet men meteen uit welke hoek de wind waait.

Cn.

ALS U C.C. WAARDEERT — ***help ons dan door het aanbrengen van één of meer nieuwe abonnees!***

We belonen Uw medewerking gaarne met een premieboekje.

IN ZIJN ARM DE LAMMEREN

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren, en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door
CORNELIUS LAMBREGTSE
(Auteursrecht voorbehouden)

(11)

Het sneeuwwonder is slechts van korte duur en wordt gevolgd door een paar dagen druilerige regen, die tenslotte in zware mist overgaat. De sneeuw op de weg is veranderd in een bruine sloeber, en de hoge olmen aan weerskanten staan mistroostig te schreien om hun kale naaktheid. De polder, die pas geleden zo'n veilig gevoel van schoonheid en nabijheid gaf, is opeens leeg en ongezellig. Slechts enkele strepen vuile sneeuw in de voren herinneren aan de vergankelijkheid van alle glorie.

Ofschoon Fransje's eerste ervaringen met de sneeuw hem met gemengde gevoelens gevuld hebben, toch betreurt hij de korte duur ervan zeer, en het droefgeestige weer buiten hangt zwaar op zijn gemoed. Hij zit vaak op zijn knieën op de bank voor het raam te turen en neemt het de regen zeer kwalijk al die mooie sneeuw weggewassen te hebben. Natuurlijk moet hij nu al die tijd binnen blijven, en hoewel hij niet de minste behoefte heeft aan een bezoek aan Neeltje, toch verveelt hij zich danig in zijn eigen beperkte omgeving. De poes bijft zorgvuldig uit Fransje's buurt.

Dan verandert het weer opeens en komt de zon voor de dag. Het is zo zacht dat Fransje zonder de omslagdoek buiten spelen kan. Neeltje en de meisjes van Siene van Marien zij er ook, en spoedig zijn ze in allerlei avonturen gewikkeld. Over het zeitje wordt niet meer gesproken, maar Fransje blijft angstvallig uit de buurt van Neeltje's huis.

Maar Neeltje heeft op zekere dag geweldig nieuws. Ze vertelt dat zij al gauw een kerstboom krijgen thuis. Fransje weet niet eens wat een kerstboom is, maar Neeltje geeft er een uitvoerige beschrijving van, ofschoon zij er zelf evenmin ooit een gezien heeft bij haar weten. Ze zegt dat het een grote boom is die op de tafel voor het raam gezet wordt, met een heleboel mooie kaarsjes en allerlei gekleurde dingetjes van glas eraan. Fransje kijkt naar de grote olmen, en zegt dat het niet kan, een grote boom in den uze. Die zou door de zolder en het dak steken. Och, suffert, nie zô'n bôom, mae een kesbôom. Die is vee kleiner, en die is ièlemaal groen, geeft Neeltje ten bescheid.

Dan is 't ok gin groaten bôom, mae een klein bompje, bedingt Fransje. Maar in zijn gedachten heeft zich reeds een vage voorstelling gevormd van zo'n kleine wonderboom, en hij is jaloers dat Neeltje zo'n groot voorrecht te beurt gaat vallen. Intuitief begrijpt hij dat er bij hen geen sprake van een kerstboom zal zijn. Hij is zo in beslag genomen door dat nieuwe begrip "kerstboom" dat hij zijn nieuwsgierigheid niet bedwingen kan en Neeltje kwasi-onverschillig naar meer bijzonderheden vraagt. Hij wil weten hoe die boom alleen op de tafel staan kan, zonder grond, en hoe die kaarsjes er aan vastgemaakt worden. Neeltje, die ongetwijfeld een duidelijker voorstelling heeft door de besprekingen thuis, neemt een houding aan of ze er alles van af weet, maar moet op veel vragen een tamelijk onbevredigend antwoord geven. Tenslotte zegt ze: Wacht mae toet ammen aen, dan zû-je 't wè zien.

Na schooltijd mag Fransje met Arjaan mee om brood naar de bakker. Voor ze de winkel binnen gaan, kijken ze even voor het raam. Arjaan moet Fransje opbeuren, want hij kan nog niet boven de vensterbank uit kijken. Daar liggen, tussen allerlei andere dingen, ook halfopen doosjes kaarsen in alle kleuren van de regenboog. Fransje's hart begint meteen onstuimig te kloppen. Hij weet dat het kerstkaarsjes zijn, al heeft hij ze nog nooit eerder gezien, want op de dozen staat een groene boom vol met rechte, gekleurde stokjes met een vlammetje in top. Dat zijn natuurlijk de kaarsjes, en dat is dan een kerstboom, waar Neeltje het zo druk over had. De kaarsjes liggen daar zo begerenswaardig als zachtglanzende gedraaide pilaartjes dat het Fransje een steek in het hart geeft te weten dat ze buiten zijn bereik zijn. Zijn begeerte wordt er des te groter om. Hij vraagt of Arjaan wel eens een kerstboom gezien heeft, en die vertelt dat er op 't dorp al enkele voor de ramen van sommige huizen staan.

Neem je me es mee, dan kan ik ok es zien, vraagt hij hoopvol.

Arjaan zegt dat ze 't dan eerst aan Moeder moeten vragen. Ze doen vlug hun boodschap en brengen de broden thuis. Moeder vindt het goed dat Arjaan en Fransje een eindje gaan keuren, zoals Arjaan zijn verzoek onder woorden brengt. Mae binnen een ure thuus wezen, oor, waarschuwt Moeder.

Arjaan zal haast moeten maken, want het is bijna een half uur lopen naar het dorp. Hij zet Fransje op zijn schouders en zegt dat ze paardje zullen spelen. Dat kort de tijd. Onderweg komen ze voorbij het enige huis dat tussen het hunne en 't dorp staat. Het is het renteniershuisje van Kees de Visser. Er omheen is een grote tuin met veel sierbomen en heesters. Aan de ene zij staan hoge dennebomen in een statige rij van voren naar achter. Die geven wat kleur aan de winterse dorheid van de omgeving. Fransje ziet ze en herkent ze als grote soortgenoten van de kerstbomen op de kaarsendoosjes bij de bakker.

Bin dat noe kesbômen, Arjaan? vraagt hij boven Arjaans hoofd. Arjaan glimlacht. Ja, een bitje wè. Mae ze bin eigenlijk vee te groat. Mae van dat bovenste stiksje zou je der daerom we ièn kunnen maeken, voegt hij er aan toe.

Arjaans schouders beginnen zeer te doen en hij is tamelijk buiten adem van het draven. Fransje moet nu maar eens een beetje op eigen benen lopen.

Eindelijk bereiken ze de eerste huizen van het dorp. Fransje kijkt naar elk raam om te zien of daar mogelijk zo'n wonderboom opbloeit. Arjaan stapt echter stevig door. Hij weet waar ze er een kunnen zien en gaat regelrecht op zijn doel af. Telkens moet hij Fransje aanmanen op te schieten, en dat ze nog een klein eindje verder moeten zijn. Tenslotte komen ze bij een huis waar er een voor het raam staat. De gordijnen zijn een beetje opzij geschoven zodat het grootste gedeelte van het boompje te zien is. Helemaal op het bovenste puntje staat een glinsterende gekleurde bal met een scherpe punt er bovenop. Aan de uiterste takken hangen zachtglanzende zilveren ballen. En overal zijn gekleurde kaarsjes tussen het frisse groen aangebracht.

Fransje kijkt zijn ogen uit. De kaarsjes branden niet, maar hij kan zich voorstellen wat een schitterend gezicht dat wel moet zijn. Hij duwt zijn hoofd tussen de spijlen van het ijzeren hek door om nog beter te kunnen zien. Wat jammer dat er een tuintje voor dat huis ligt dat hen verhindert vlak voor het raam te gaan staan. Zodoende kan Fransje nog steeds niet ontdekken hoe die boom op de tafel kan blijven staan zonder om te vallen.

Kom, zegt Arjaan, me motten naer uus. Amme deur die straete gaen, ginter, kunnen me der nog ièn zien.

Fransje kan nauwelijks van deze plaats scheiden, maar Arjaan trekt hem mee. Ze zijn al een half uur van huis, en ze moeten op tijd terug zijn.

Bij dat andere huis wacht Fransje een nieuwe verrassing. Het is een groot huis, en Arjaan vertelt dat de dokter daar woont. Het ligt nog verder van de straat af, maar de kaarsjes van die kerstboom branden! Het begint al schemerig te worden en daardoor is het effekt des te schoner. Hoe graag zou Fransje daar vlak bij willen staan. Arjaan moet hem letterlijk wegslepen, en ofschoon hij erg moe is, stelt hij voor om weer paardje te spelen. Maar telkens kijkt Fransje van zijn hoge zitplaats achterom naar dat feestelijke raam. O, hoe wilde hij dat ze thuis ook zo'n boom van bovenaardse schoonheid hadden!

De dennebomen in de tuin van Kees de Visser zijn donkere schimmen geworden die Fransje vrees inboezemen. Alleen de toppen steken als zware silhouetten tegen de bleke avondlucht af. Die zijn nu net groot genoeg voor een kerstboom, bedenkt Fransje. O, had hij maar zo'n bovenstuk!

Gelukkig zijn ze net op tijd thuis. Fransje is boordevol over de kerstbomen die hij gezien heeft, en geeft een opgewonden relaas. Moeder kijkt verstoord naar Arjaan, en zegt: Bi-joe noe ièlemal nae 't durp ewist mie dat kind? Maar Arjaan zegt dat hij bijna het hele eind Fransje op zijn rug gedragen heeft.

Fransje's enthousiasme over de kerstbomen vindt maar weinig weerklank, en dat bevestigt zijn vermoeden dat er bij hen wel geen in den uze zal verschijnen. Daarom vraagt hij het ook maar niet, te meer omdat Vader helemaal niet op zijn verhalen ingaat. Maar o, hoe wenste hij dat zij er ook een hadden — als was het nog zo'n kleintje maar.

(Wordt vervolgd)

Deze roman zal binnenkort in boekvorm verschijnen bij Uitgeverij T. Wever in Franeker.

Naar het land van de Kaarsrechte Woudreuzen

door JOHN BOSGRA

(IV)

Het spreekwoord zegt: "Als men in Rome is moet men de Paus ook zien". Zo zou men de boot missen als men op Vancouver Eiland niet een bezoek bracht aan de mooie havenstad Victoria, de hoofdstad van British Columbia; om dan ook niet te vergeten de wereldberoemde "Butchard Gardens" bij Victoria. Hemelsbreed zou de afstand van Port Alberni naar Victoria niet meer zijn dan 70 mijl, maar omdat de bergen dit verhinderen moet men eerst 50 mijl terug naar Nanaimo, waar we met de boot aankwamen, waardoor de afstand meer dan 100 mijl wordt. Van Nanaimo naar Victoria loopt de weg meest langs de kust. Vaak heeft men een mooi zeegezicht. Dit is feitelijk ook de enige streek waar productief farmen mogelijk is. We zagen hier goede melkbedrijven en ook landbouw. Overigens bestaat het eiland bijna overal uit een geelrode vulcanische grond, die, als men er in werkt meer weg heeft van cement dan van goede bouwgrond. Die plaatsen in de valleien waar de majestueuze hoge cederbomen groeien, maken hierop een uitzondering.

Bij Victoria aangekomen, besloten we om eerst een bezoek te brengen aan de prachtige Butchard Gardens. Deze tuinen zijn 30 acre groot en daar is zulk een machtige weelde van bloemen, sierplanten, bomen enz., dat men er niet op uitgekeken raakt. Zelfs de rotsen zijn nog bedekt met sierlijke blauwe bloemetjes. Hier heeft men eigenlijk zes tuinen in één: de fabelachtige "Gezonken tuinen", de "zoete geur" Engelse roostuin, de Italiaanse tuin, een Japanse tuin, de Ross fontein lake tuin, en de grote stage tentoonstelling tuin. De beplanting is zo verdeeld, dat het tot laat in de herfst een weelde van bloemen blijft. In het voorjaar geven de Hollandse bloemen, zoals tulpen, narcissen en hyacinten de toon aan. Krachtige fonteinen schieten het water met sierlijke bogen door de lucht. Van juni tot september is 's nachts alles verlicht en romantisch geïllumineerd. Overal zijn sportparken en plaatsen van ontspanning. Een mooi ruim hotel is in het park gebouwd, zodat het de bezoekers aan niets behoeft te ontbreken.

Maar wij konden niet de hele dag tussen al dit natuurschoon blijven. De stad Victoria was eigenlijk het hoofddoel van onze reis. Victoria is indertijd als hoofdstad van de provincie gekozen, omdat het eiland toen al meer bewoond was dan British Columbia. Nú zou de keuze op Vancouver zijn gevallen. Dit neemt niet weg dat Victoria een mooie stad is, en de parel genoemd wordt van het westen. Gelegen op het zuidelijkste punt van het eiland, is de stad bijna geheel omgeven door havens en zee. Het klimaat is er zeer mild. In het geheel zijn er 26 objecten in de stad die bezienswaardig zijn en veel belangstelling trekken. Eerlijk gezegd trekt het oude, historische ons altijd meer aan dan het nieuwe, moderne. Vandaar dat wij veel belangstelling hadden voor het oude, historische gebouw: "Craigflower Manor". De naam is afkomstig van een farm in Engeland, het eigendom van Andrew Wedderbum Colvile, toen gouverneur van de Hudson Bay Company. Van hieruit gaf de eerste gouverneur-generaal zijn instructies. Dit koloniaal gebouw wordt, wat exterieur en interieur betreft, zoveel mogelijk in zijn oorspronkelijke toestand bewaard. Het loont meer dan de moeite er een kijkje te nemen!

Voor de regeringsgebouwen staat een toren met klokkenspel, dat door de Nederlanders is aangeboden aan de provincie, uit dank voor de bevrijding van Nederland door de Canadezen. Dit klokkenspel is vervaardigd in Nederland en wordt ook door een Hollander bespeeld.

Na een paar uur rijden waren we weer terug in Port Alberni. Toen we die morgen wegreden regende het en toen we terug kwamen regende het nog. Intussen hadden wij de hele dag het prachtigste weer wat men zich kan denken.

— —

Onder de bedrijven hebben we heel wat verteld over onze rondreizen over het eiland, maar eigenlijk nog niets over de stad Port Alberni, waar wij logeerden. De bronnen van bestaan zijn houtindustrie, toerisme en visserij. In de fabriek, waar wij in het begin melding van maakten, werken 3000 mensen. De bomen die in de fabrieken worden verwerkt worden in de bossen gekapt, en in vlotten langs de rivieren naar de fabrieken vervoerd. Naast deze fabriek zijn er nog veel kleinere fabrieken, die zich bepalen tot het maken van alle soorten timmerhout. Dan zijn er nog fabrieken die triplex in alle soorten en maten fabriceren. De fabrieken zijn alle langs het water gebouwd. Daardoor en omdat er grote schepen kunnen aanleggen, zijn er weinig transportkosten.

In de grote honderd miljoen dollar fabrieken wordt niet alleen hout maar ook alle soorten papier vervaardigd. De bomen worden dan eerst verwerkt tot pulp en daarvan wordt een soort pap gemaakt. Dit aangevuld met de nodige chemische stoffen, wordt dan onder rollen geperst tot papier in alle soorten en maten, zoals de handel dit vraagt. Daarna wordt het, in grote rollen, van we weten niet hoe zwaar, naar alle delen van de wereld verscheept.

Door het persen van het papierpap komt er veel stoom vrij, dat door de schoorstenen in de lucht wordt geblazen. Dit geeft een echt onaangename geur, en wanneer de wind het over de stad jaagt is dat een last voor de bewoners.

Behalve de papierindustrie, fabriceren van timmerhout enz., is er in de stad niet veel te beleven wat ontspanning betreft. Men moet dan naar buiten, in de omgeving van de stad, naar natuurparken, bergmeren enz. Doordat de stad omringd is met bergen is er niet veel harde wind, maar zoveel te meer regen. Het kan er, vertelde men ons, in de winter wel 40 dagen aaneen regenachtig en miezerig weer wezen. Wij kregen op verschillende dagen er ook al een proefje van. Wel driemaal zei onze geleider: Als we straks over de berg zijn zal het wel droog wezen, en hij kreeg ook driemaal gelijk!

's Avonds kregen we vaak bezoek van vrienden en bekenden, onder anderen van de families Jan en Jetse de Waal, Mr. en Mrs. Kruk, afkomstig van Broek op Langedijk en Mrs. Hulleman, en daar kwamen weer tegenbezoeken van.

— —

De morgen toen we ons gereedmaakten voor de terugreis leek het mooi droog weer, maar even later begon het weer te regenen. De boot zou om 2 uur naar Vancouver vertrekken. Na het eten namen we hartelijk afscheid van onze gastvrouw, die mee door haar vriendelijkheid er voor had gezorgd om dankbaar aan de gezellige dagen die we bij hun doorbrachten, terug te denken.

Even later waren we op onze terugreis naar de boot. Het regende nog, maar De Waal zei: "Aan de andere zijde van de berg zal het wel droog wezen," en hij kreeg weer gelijk.

Bij de boot namen we afscheid van onze gastheer, die ook, bij al onze trippen over het eiland, onze chauffeur en gids was geweest.

Even later dobberden we weer op zee; het weer was mooi en de zee kalm.

(Wordt vervolgd.)

Hooggerechtshof verbiedt Handelsbelemmeringen

door F. S. Manor

(Canadian Scene) — De beslissing van het Hooggerechtshof dat de kippen- en eieren-oorlog illegaal is, betekende voor de mensen in de prairies veel meer dan de constitutionele conferenties, waarvan de ware betekenis zo vaak verloren gaat in een esoterische omhaal van woorden. Er waren geen ingewikkelde wettelijke punten, waarop het Hooggerechtshof haar beslissing heeft gebaseerd. Er werd eenvoudig gezegd dat Canada één natie is en dat geen enkele provincie de handel dient te belemmeren zoals dat bijvoorbeeld in Europe gebeurde in de dertiger jaren met alle ellende die daar het gevolg van is geweest.

Het begon in Quebec toen de plaatselijke kippenboeren begonnen te klagen over de "goedkope invoer" vanuit Manitoba en Ontario. Er werd een soort handelscentrale in het leven geroepen, welke bepaalde dat men in de winkels alleen eieren uit Quebec zelf mocht verkopen. Ontario maakte daarna prompt een einde aan de "invoer" van kippen uit Quebec. De boeren in Manitoba leden hieronder echter het ergst. Zij verscheepten grote hoeveelheden eieren naar Quebec en zij zagen een markt verdwijnen, waarop zij naar hun mening het volste recht hadden. De Regering van Manitoba riep een schijn handelscentrale in het leven en wendde zich vervolgens tot het Hooggerechtshof met een verzoek een beslissing uit te spreken inzake de grondwettelijkheid van deze handelscentrale. En zoals men verwachtte was de uitspraak dat de provincie niet het recht heeft zich te bemoeien met de handel tussen de provincies.

De kippen- en eierenoorlog was vol gevaren. Als eieren uit Manitoba niet in Quebec verkocht zouden kunnen worden en Ontario wilde de kippen uit Quebec buiten haar grenzen houden, dan zouden we op de duur douanebeambten aan de provinciale grenzen vinden die passagiers fouilleren, vrachtauto's doorzoeken en een invoerrecht heffen op "geimporteerde" goederen. Als eieren in Manitoba niet in Montreal verkocht kunnen worden, dan zou Manitoba ook de verkoop van kleding uit Montreal en machines uit Toronto kunnen verbieden.

Het is verstandig geweest van de Regering van Manitoba om op te treden voor het te laat was. Het Hooggerechtshof verklaarde dat alleen de Federale Regering het recht heeft om in deze gevallen handelend op te treden en het is nu de taak van Ottawa om te trachten de boeren aan beide zijden tevreden te stellen. Wij leven in een vrij land en het zou niet alleen anachronistisch zijn, maar ook zelfmoord betekenen als we nu ons land in stukken zouden gaan verdelen, terwijl men in Europa bezig is om handelsgrenzen op te heffen.



ONTARIO

Belangrijk bericht voor ingezetenen van Ontario in de leeftijdsgroep 65 jaar en ouder.

Per 1 januari 1972 zal de premiebetaling voor ziekenhuis- en medische-verzekering worden opgeheven voor alle inwoners van Ontario in de leeftijdsgroep van 65 jaar en ouder. Dit is het gevolg van een onlangs door de Regering van Ontario gepubliceerd besluit.

De regeling gaat uit van de leeftijd van de houder van het verzekeringscertificaat, doch geldt tevens voor in aanmerking komende afhankelijken. De premievrije verzekering gaat in op de eerste dag van de maand waarin een ingezetene 65 jaar wordt.

HOE HET ZAL WERKEN

Onder de nieuwe regeling wordt de dekking van zowel ziekenhuis- als medische kosten voortgezet onder het huidige nummer van de Ontario Hospital Insurance. De OHSIP-administratie wordt opgeheven. Alle verzekerden van 65 jaar en ouder die rechtstreeks de Ontario Hospital Insurance premie voldoen zullen verzocht worden een aanvraagformulier voor premievrije verzekering in te vullen.

Daar de verzekeringsadministratie niet kan nagaan wie voor de premievrije regeling in aanmerking komen, dienen verzekerden die 65 jaar of ouder zijn zodra zij een aanvraagformulier ontvangen, dit zo spoedig mogelijk terug te zenden in de bijgevoegde envelop.

Indien U in de termen valt en reeds premie mocht hebben betaald voor na 1 januari 1972, zal teruggave van het teveel betaalde plaatsvinden.

Tot onze spijt, kan het uitsturen van de normale premienota's niet gestaakt worden, vóórdat een aanvrage voor premievrije dekking behandeld is. Evenwel, ingezetenen van 65 en ouder behoeven zich hierover niet ongerust te maken. Als U een nota ontvangt die uitsluitend op 1972 betrekking heeft, bewaar het tot het aanvraagformulier voor premievrije verzekering is ontvangen.

ALS U VIA EEN GROEP PREMIES BETAALT

Personen die onder een Groepsverzekering vallen zullen door de groep aan ons opgegeven worden en in de "Premievrije" verzekering worden opgenomen. De Groepen zullen hierover binnenkort inlichtingen ontvangen.

ONTARIO HEALTH INSURANCE PLAN

2195 Yonge Street, Toronto 7, Ontario
Hon. A. B. R. Lawrence, Q.C., Minister of Health

WIJ LAZEN VOOR U

(Vervolg van blz. 5)

aloude Christelijke geloof, hij kope dit schitterende boekske van Dr. Velema om daarmee gesterkt te worden in zijn eigen geloof in de Schriften die afgesloten zijn, als door mensenwoorden?

Dr. Praamsma verdedigt de belijdenis geschriften van de kerk tegen de aanval van Prof. Augustijn op het ondertekenings formulier dat volgens hem in wezen onreformatorisch is. Welke zin, zo vraagt Augustijn, heeft het opstellen van een belijdenis? Is het niet een vervangen van God's Woord door mensenwoorden?

Dr. Praamsma belicht vanuit de geschiedenis waar men met zulk gemodder terecht komt, beide in Rooms Katholieke en Protestantse kerken: het z.g. horizontalisme krijgt de bovenhand. Dwaalleraars hebben altijd getracht de Schrift uit te spelen tegen de Confessie. Als eenmaal de confessie op nonactief werd gezet dan bleef er van de Schrift ook weinig meer over, dan kreeg de Schriftkritiek vrij spel. Maar de Dordtse vaderen namen het op tegen Bijbel misbruik en voor het rechte gebruik; ze namen het op voor de eenheid van de Schrift waarin de Geest zich niet tegenspreekt. Omdat de Gereformeerden jaren hadden gezucht onder het juk van leervrijheid grepen de kerken terug naar het Dordtse ondertekeningsformulier. Ze waren vastbesloten te blijven bij de Christelijke leer en wensten niet langer God's water over God's akker te laten lopen. Ook Calvijn in Genève had reeds een belijdenis opgesteld uit zorg voor de zielen hem toevertrouwd en om de heiligheid van de tafel des Heren.

Dr. Praamsma laat zien de verschillende aspecten van een belijdenis alsook de vrijheid binnen de belijdenis. Hij wijst op de verschillende stadia die het Modernisme doorloopt in de geschiedenis om tenslotte de lakens uit te delen in de kerk. Eerst is er de tolerantie van de modernisten binnen de kerk, daarna de slag, die meestal te laat is voor de getrouwen om de overwinning te behalen, daarna de machtspositie door de bezetting van de leidinggevende posities.

Dr. Praamsma denkt dat in Holland we ongeveer bij het tweede stadium zijn; als er geen dam wordt opgeworpen dan zal het derde stadium onverbiddelijk worden bereikt straks. Nu is de tijd om aan de woorden te herinneren: Ik sla de trom, ik dreun de dromers wakker.

De Gereformeerde theologie en de Geref. belijdenis heeft het moeilijk in onze dagen. Men wordt soms van al het vechten ook wel wat moe; af en toe komt de neiging om de zaken dan maar wat op hun beloop te laten. Schrijvers zoals deze lopen het grote risico om in een hoek gezet te worden met de opmerking: daar heb je hem ook weer.

Wie nog enig goed gereformeerd merg in zijn gebeente heeft zal zich verheugen over de moed van deze auteurs als Velema en Praamsma om in de bres te staan voor Schrift en belijdenis. Mogen meer geschriften van deze soort spoedig het licht zien, tot eer van onze God en tot heil van Zijn kerk. Neem en lees en houd goede moed.

Rev. L. Mulder.

De stoet die niemand tellen kan

In het Bronx district van New York, dat vooral bekend geworden is door de rebellie onder de negers and Puerto Ricans en waar de politie doorlopend de handen aan vol heeft, woont een Puerto Rican familie bij de naam Santos.

Een van de zoons in dit gezin is gewend uit de band te springen. Hij is (of was) 29 jaar en was nu in de gevangenis. Daarvoor had hij al twee gevangenis-straffen uitgezeten voor diefstal. Nu zat hij voor inbraak.

Hij was in de Attica gevangenis toen de opstand onder de gevangenen uitbrak, waarover een paar dagen de kranten hebben volgestaan. Over die opstand is heel wat te doen geweest. Het weekblad Time *wijdde er zelfs een aantal pagina's met kleurenfoto's aan.*

Hoe het precies in zijn werk gegaan is, is niet bekend, maar Santiago Santos was één van de dertig gevangenen, die het leven liet toen de politie de gevangenis bestormde, waarbij gevangenen zowel als bewakers omkwamen. Echter, voor dat dit gebeurde had Santiago zijn familie geschreven, dat hij bezig was een boek te schrijven over zijn bekering tot God.

Je zou het zo niet zeggen, als je het strafregister van Santiago Santos zou nagaan. Maar God heeft hem heel zijn leven gezien en heeft hem nu thuis gehaald.

— — —

Deze week hebben wij een ouderling uit de plaatselijke kerk begraven. Hij heeft zijn Heiland gediend in verschillende opzichten in die plaatselijke kerk. Hij was niet wijd en zijd bekend, maar in stilte en met toewijding heeft hij veel betekend voor zijn gezin en voor zijn kerk.

Ook hem heeft God gezien al die tijd dat hij heeft geleefd. En nu heeft Hij hem thuis gehaald.

De bijbel zegt: zalig zijn zij, die in de Here sterven.

God haalt ze uit de gevangenis en uit de kerkeraadskamer. Hij haalt ze van oost en west en van noord en zuid. Van overal moeten zij komen om Zijn Huis vol te maken.

Zij komen uit alle volken, natiën en tongen, uit alle talen en dialecten. In drommen zullen zij komen naar het grote bruiloftsfeest van het Lam.

Er is één vraag waar wij een antwoord op moeten geven: zullen u en ik er ook bij zijn?

D.F.









World of Young Writers

Cricket, Cricket, Cricket

● *The moment I caught myself on hands and knees in the basement chasing a cricket that was making short sharp two-toned sounds at the rhythm of my typewriter, I knew my strategy was wrong. I should go back to the typewriter and out-type him. I figured that at 60 words per minute, the insect would not be able to keep up with the rhythm. And even if he tried, out of curiosity, to come out of his hiding place, he would get the slipper to put an end to his monotonous chant. But after six lines of typing the cricket is still at it and keeps up with the speed pretty well. Maybe I should try to pretend he just isn't there. There is, after all, work to be done. A deadline for the World of Young Writers, issue number . . . . This is not just another issue, really. It is the issue that gets us into the third year with this page. We're still at it, in spite of the little black crickets that insist on making their presence known. Such little insects of distraction and discouragement keep chirping in the background. We are not bothered by them anymore. We have made up our minds to let them co-exist. They do, after all, need our typewriters to tune their rustic chant on. Come to think of it, the little black lovers of shade and dark places present a lovely rhythm to the song of young writers at work.*

s.a.s.r.e.

● The editor of a small literary magazine says he's sick and tired of looking at manuscripts that are not legible, that are written on scratch paper, and that aren't typed. Having similar experiences, we can sympathize with that editor. What bothers him most, though, is the writer who does not enclose a self-addressed, stamped return envelope (s.a.s.r.e.). Perhaps without knowing it, that's what also bothers the writer most. Maybe some writer of a poem, a sketch, or a report may from time to time check this page, wondering why he or she never saw or heard anything of his work. The reason may be, no s.a.s.r.e. During the past years, the W.Y.W. has received well over 3800 manuscripts and has handled more than 600 letters. Though most letters received a personal answer, about 2400 manuscripts which were not selected for publication found their way to a big blue box in the editor's basement. If the W.Y.W. would return all the work that is not supplied with a self-addressed, stamped return envelope, it would have to spend about $216.— in postage and envelopes, which just isn't there. So when you write or send in work, please enclose a s.a.s.r.e. If you live in Canada, please do **not** attach postage stamps to return envelopes. Canadian postage stamps can be exchanged, but your envelope gets lost when the stamp is attached.

CONTACT

● Many new writers find the increasing impersonality of small press journals discouraging. The W.Y.W. has tried to avoid such a loss of the individual writer in the masses by answering all personal letters, by publishing such letters as would not incriminate the writers, and by encouraging readers to react, either positively or negatively, to work which appeared on this page. We like to continue this good intrapersonal practice. The second part of this paper's name is, after all, **Contact**. So let's keep that **Contact**, by continuing to send in letters of approval or disapproval, comment or opinion, suggestion, and the best work from students all the way from grade school through college. Your help is very much appreciated.

FREE POSTER AVAILABLE

● The W.Y.W. has printed copies of the poem "A Child Learns What it Lives", by Dorothy Law Nolte, available for the asking. The poem is printed on 8½x11 goldenrod paper in bold letters and is provided with ornamentation. It can easily be framed or pasted on cardboard for hanging, or just pinned on a bulletin board. The poster was produced in response to requests from churches. So why not order a copy for your home, for your church and school bulletin boards, and for passing to a friend. Please, remember the s.a.s.r.e.

And while you're at it, why not enclose a few lines so we may know if you're still reading us.

TO A RETIRED FARMER

The narrow window offers the same view
of fields and valleys, mockingly
resisting strength and skill;
challenging us, to be subdued.

Life is in retrospect, only a speck in time,
our mark on it, a smudge, easily missed,
needing explicit explanations.
Or so we think. This great vast land
tears at our vanity. The lonely hills
speak from the stillness of eternity
of greater things, surrounding us,
we are subdued.

Dee Broer.

LATE SUMMER '71

Slashed prices in store windows scream
slack season blues
at barefooted boys strumming guitars
in the damp dusk
of ancient woods.

Sunbaked streets distraught with fear
wind endlessly
around the world while migrating
birds discuss plans
for the long trek.

A luminous fruit the world is seen,
suspended in space,
covered with cloud and motionless,
tensely awaiting
its flaming fall.

Dee Broer.

★

IN TOUCH

Am I in touch with the world today,
in touch with the people along my way,
in touch with someone who doesn't know God?
Do I spread the gospel nearby and abroad?

I first must get to know this God
before I can spread His Word abroad.
Then I must give myself to His will,
and do my best His laws to fulfill.

I must go as His servant
and speak of His love
and tell of His doings on earth.
I must tell of my faith, show my Christianity,
and then serve Him unto eternity.

— Mary Ouwehand, 12.

★

LOVE, TRUE LOVE

Love is something I cannot explain,
It remains the same, in sunshine, in rain.
Love belongs to anyone,
It continues from son to son.
Love is being a true friend.
It can be expressed,
So we must do our best
Never to allow love to end.

By Karen Bulthuis
(Calvinette)

HAIKU

Winds sweep across an
empty beach; the clouds mass with
indifference there.

I suspect havoc
will betray the snowflakes in
an approaching time.

Bob Vander Molen

REFLECTIONS ON INSPIRATION

Green tides heave and flow,
I sway with my pen poised.
Moon rides at anchor.

— Joseph Walsh

HAIKU

The sun turns to brass.
A man is wholly destroyed;
But violets bloom.

Hot sun — rain falls swiftly.
A carnation wilts only once,
But I die too much.

Stars glint, the moon glares,
The sun dazzles, burns, cremates.
The world is too cold.

— Leslie DeKoster

HAIKU

Mountain peaks tower,
giant redwoods touch the sky.
a star disappears.

The truth is distorted,
Leaves shrivel, nations decay.
A crippled child prays.

— Nancy Murphy

HAIKU

Birds nest in their hair,
Squirrels crawl over their bodies —
Trees must be patient.

The ignorant bluebird,
Finding worms in the springtime,
Cares not that man lives.

The wide skies of Spring
Offer infinite flight plans —
Winter has one road.

— Gordon Puls

THE INSTITUTION

Like fish to their spawning grounds
They go about their daily tasks.
The time tested methods being used,
The ends are accomplished,
The means forgotten.
It is the result that is important,
And the getting here
Only consequential.

— Sue Reithel

★

PRAYER OF MANKIND

Wars are fought to free mankind
Or so people in the White House say
They draft our men so that they can die
In the proud American way.

So many men grow up with fear
That one day they may have to go
They all will wonder "will I return"
But only God can really know.

When the day comes that they so feared
They may find themselves in a foreign land
Crouching and dodging bullets in a war torn jungle
For it is here that fate can play its hand.

Now all of us await the day
When all men will be free to choose
A future that will give them a chance
Not a future in which all of us lose.

— Gerald Yakes

★

THE JEW

War.
Star of David
begging
pleading
crying
groaning
silent
for mercy.

Hand outstretched
for
bread
and
understanding.

Small child
terrified.
Within
large
black
stricken eyes
the eternal question.

Why?

Eyes closed
in silent submission.

Body jolted
forward
with the
force
of a
kick.

Body bent
head bowed
step . . .
by . . .
step . . .
into the suffocating
gas . . .

One by
one . . .

The
endless line . . .

Proud
individualistic
nation
ground
under
heel of
contempt.
God's
Chosen People.
Why?

Johanna Kapteyn
(Grade 12)

★

EZEKIEL'S VISION (Ch. 1)

The wind.
Screaming.
Twisting, turning.
Looms up
A face, an eagle?
No, o man, a lion, an ox?
Screaming faces,
Sounds like gulls and
Prehistoric birds.
And wings,
Flapping
wings
oh, everywhere.

Here come the
Wheels.
Rolling.
Twisting, turning.
Flopping on their sides
and over
Following the
Faces,
and Wing.
oh, Panic.

Screaming Insanity.

Sinking sensation,
Peace.
and Hope,
For with God's love we will
Return
To Jerusalem.

Marion DeVries, Gr. 8

HAIKU

THE VISIT

A visit had I
Last night, glistened my window.
Jack Frost could it be?

Deb Vande Pol

HAIKU

REPORT CARD

Bringing home that dread-
Ful paper in which future
Lies — my father's belt.

Sharon Van Dyk

●
poetry
●
essays
●
short stories
●
drama
●
non fiction
●
Editor:
COR W. BARENDRECHT
●

PREPARING THE MANUSCRIPT

Type (if possible) or write legibly, on 8½ x 11 inch paper. Double space (except poetry); use only 1 side of numbered pages. Enclose a cover sheet, stating: Name, address, Title of work, school level or profession, and age.

●

Send all works to:
W.Y.W.,
Calvinist-Contact,
P.O. Box 1269,
Grand Rapids, Mich. 49501.

Davies Says No

Priemier Closes Door to Democratic Justice in Education

by LOUIS M. TAMMINGA

Free school systems may have a legitimate existence in Ontario, and they may be hard pressed financially, but they will not share in the educational tax-dollar.

That's the decision Ontario's Premier William Davis and his cabinet have taken.

The Premier broke the news at a press-conference on Tuesday, August 31, 1971.

A number of school-systems had vigorously campaigned for educational justice, a campaign which was in full swing when Davis was still Minister of Education.

On June 23, representatives of the **Ontario Alliance of Christian** Schools, accompanied by 50 schoolchildren — one from each of the Christian Schools in the province — presented a petition to the government signed by 115,000 citizens of the province. The Roman Catholics, though presently receiving tax benefits for their system for grades 1 through 10, have urgently requested extension of such benefits for higher grades and their colleges.

The Davis government felt hard-pressed and could not avoid giving a clear answer. That answer was given. The present public school system will have the full benefits of educational tax proceeds; **the other systems will not.**

THE ARCHITECTS OF A CENTURY AGO

The Premier incorporated a brief historical review in his 13-page statement. Though phrased in careful, gracious language this review presents a very dubious analysis.

The Premier grants that the Separate (Roman Catholic) system has a right to public support **as far as its elementary segment is concerned**, grades 1-10. Said he:

> "There can be no doubt that Ontario's present Separate School System at the elementary grades level exists as a matter of right, deeply rooted in historic precedent, representing the position of past generations of political leaders and private citizens, and that this right is firmly entrenched in the Constitution. The government of Ontario has come to consider each of these in the elementary system — public and separate — as part of the whole, subject to the same general requirements as to standards and curriculum, and each entitled to an equal measure of public support and assistance."

But then Mr. Davis draws some very strange conclusions. He states that the architects of education in Ontario could not foresee a century ago that education would grow so much and place so great a demand on the province. Curriculums had to be broadened and more facilities were needed. So it was decided that secondary schools were needed. But, according to Davis, it was also understood from the beginning that such secondary schools should be non-denominational and non-sectarian (ah, those beautiful words!). We quote:

> "From the outset, as the secondary schools grew to become an integral part of the public school system, they have been determinedly and deliberately non-denominational and non-sectarian. Such has been a fundamental characteristic of government policy, from the time of Ontario's first prime minister, the honourable John Sandfield MacDonald, and this policy has been supported by every party while in power since that time. In the long course of events, Ontario has today a widely accepted well established system of non-denominational publicly supported universities."

We gather that the Premier reasons that the Separate School system was given certain financial rights during the days of the founding fathers with the understanding that this would only be for the elementary grades. The hoary architects could not have foreseen the tremendous growth and expansion into high school systems. Those high schools, natually, could not be part of the financial rights the grade-schools enjoyed constitutionally. And since financial support to highschools was not given since the days of MacDonald it should not be given now, according to the Premier.

This is about the strangest reasoning that has come from any government leader. One would think that if the Roman Catholic segment of the population one hundred years ago wanted financial equality for **all available education** of that day as a condition for unification they meant it to hold **all education in the future.** The architects of those days may not have foreseen the extravagance of today's educational palaces, but they certainly must have known that growth would follow. To conclude, as the Premier does, that expansion into high-school should not automatically be followed by added aid as with the lower ten grades, is totally unwarranted. The opposite conclusion would seem much more equitable and honourable.

All this pinches the more since the Premier does admit that the earlier expansion from the lower grades to the present grade 10 level was considered to be a part of the elementary school system. The Premier said:

> "From the outset, as the secondary schools grew to become an integral part of the public school system . . . The suggestion was made and agreed upon, that public school trustees be granted the power to operate classes in elementary schools through to what now is the grade 10 level. Soon after (at the turn of the century), the same privilege was extended to separate school trustees. Nonetheless, while the decision offered a practical and sensible solution for many who would have been otherwise disadvantaged, it was never intended as an encroachment upon the principle of a free, non-denominational and non-sectarian secondary school system, accessible to all and supported by all."

So, though granting that education is of one piece, and though granting that historically the gradual growth into higher grades was followed by gradual increase in government support, the Premier blissfully draws the conclusion that history teaches that highschools and colleges were agreed to be the sole territory of the public school trustees. The ethics of a man in so high an office may fill us with grave concern.

THE PREMIER SEES WATER BURN

The Premier then went on explaining the disastrous results of more financial benefit to free school systems. Here's a few lines:

> "If, on the other hand, the government of Ontario were arbitrarily to decide to establish and maintain, out of public funds, a complete educational system determined by denominational and religious consideration, such a decision would fragment the present system beyond recognition and repair . . . We would inevitably be obliged to proceed throughout all our educational institutions to fragment and divide both our young people and our resources, from Kindergarten through post-graduate university studies."

Of all the arguments which the Head of our provincial government produces this one argument is undoubtedly given the most weight. Ontario has basically **one educational establishment. That must be preserved at all cost.** The Separate Schools system may be here to stay, and some smaller systems may be on the scene, but they must be allowed to have the same status of recognition which the government-owned public school system now enjoys. The Premier feels that any form of extended financial benefits to other school systems will unavoidably fragmentize and divide the educational facilities of the province.

Such a claim needs moral justification. The Premier produced it. Though it is hardly worthy of the name. Only the present public school system, the Premier contends, can admit all the children of the province, since it is the only system which is tolerant for all religions and all creeds, yet remaining, nonetheless, non-denominational and non-sectarian. How? By cherishing the ideal which has always marked the public school, namely, instilling in the student the basic ethical precepts which have formed the basis of society since nationhood became ours. Here are his words:

> "At the same time, we cannot ignore or overlook the presence of a basic disagreement as to educational policy. The spokesmen who are in support of extended public assistance to the separate schools are convinced that the education of children involves a close relationship between a particular religion and general knowledge and that this relationship must be foremost in the educational process. To accept such a philosophy, the government would be obliged to create an entire educational system which would be . . . a dual one, comprising a system for Roman Catholic students and another for all other students . . . Protestants . . . Jewish . . .
>
> Any one of these . . . would be tantamount to abandonment of the secondary and post-secondary educational systems as it exists today, in which the education of the student, while it reflects the ethical and spiritual values of the community, and while teaching respect and tolerance for all religions and creeds, remains, nonetheless, non-denominational and non-sectarian in character."

Here lies the hub of the problem. And this is the source of our agony. The Premier recognizes that education is human. That it deals in a very direct manner with values, ideals and moral precepts. He will agree that a child is formed for life, that goals are set, that the purpose of existence is explored. Where do the standards in the public school come from? Davis, though very reluctant to pay much attention to this knotty problem, is, nevertheless, forced to pay attention to it, be it ever so fleetingly. **Those standards come from the community which comprises the school:** "the education of the child reflects the ethical and spiritual values of the community". And what if one disagrees with this watered-down conmmon denominator of what the average citizen believes concerning God and His Word? What if that community begins to champion ideas and practices which are unacceptable to Christian parents? Mr. Davis simply does not allow for that reality. And that's exactly why this is such a distressful development. **The stand the government of Ontario has now taken has to do with the religious freedom of the province.** The values on which society is based, the common public faith, the humanistic world-and-life view, will also underlie the educational process of the schools. No other alternative is open to the parents, unless they will pay the financial penalty for it. Mr. Davis puts it gently, but the hand in the velvet glove pinches hard:

> "While our society has rightfully rejected any dissemination of particular sectarian beliefs in the public schools, nevertheless, our system has always included the objective imparting those basic moral and ethical values upon which our society is based. We recognize that the ultimate concern of each and all of us is that the youth of Ontario must, in all events, continue to enjoy the benefits of an educational system as excellent as human resourcefulness can provide."

The government simply usurps the right to educate the children of this province along humanistic lines. This, the government conveniently calls "objective" and "unbiased" teaching. Those systems which openly state their religious point of departure are called "sectarian" and "denominational". What is overlooked by many citizens of this province, many of whom are Christians, **is that the present public school system is also very religious, committed as it is to the ideology of secular humanism.**

(Continued on page 12)



THE WORLD AROUND US

The Dutch Delta Project

Part 1 — PROLOGUE

There is an old saying in the Netherlands: "God created the world in six days, on the seventh everything rested, and on the eighth day the Dutch began to create Holland." In fact, for the Dutch it is still the eighth day; they are constantly engaged in a battle with the sea in order to maintain, and if possible enlarge their territory. The fight began about 2500 years ago when the Frisians settled in the northern coastal strips and instead of retreating before the rising water built large artificial mounds (so-called 'terps') on which their homes were then constructed. In time, earth embankments were built so that, when the surrounding land was flooded, the terps were still connected. When a group of terps located at the corners of a polygon had been connected, the land enclosed within these dikes would be safe against normal high tides. This did not solve the problem of too much water, however. Rain, and seepage through the dike, left an excess of water in the 'polder'. At first this problem was solved simply, if laboriously, by diging a hole in the dike by low tide and filling it up again before the next high tide. Later a simple invention, the sluice gate, did away with the digging and filling. A flapgate, hinged at the top was installed in a discharge culvert. By low tide the water inside the polder would push the gate open and discharge in the area outside the dike; the rising tide would push the gate shut. By about the 10th century the whole northern region had been enclosed within a continuous dike.

Elsewhere in what is now the Netherlands, the Romans had built numerous dikes along the major rivers. The aim here had been not only to prevent the land from being flooded but also to provide causeways and thus safeguard the Roman legion's means of communications. Another reason had been to ensure that commerce between their towns and settlements could continue at all times.

As skill and technology improved, larger works could be undertaken. Around 1300 a beginning was made with enclosing some of the lakes north of Amsterdam. These lakes were in open communication with the sea and dams had to be constructed across the gaps in the coast line. By about that time pumping engines were introduced — some driven by animals, others by the wind. Once a moveable cap for the windmill had been invented, and the scoop-wheel had been replaced with the 'Archimedean screw', a substantial amount of water could be pumped. If one mill could not pump enough, two, three or four mills could be placed in a row and more water could be pumped at greater height, making it possible to pump out the deeper lakes also. In other areas land was reclaimed by enclosing the low-lying coastal land with dikes. Skills were so far advanced, the need for land so pressing, and the danger from the sea so great that in the 17th century alone 335,000 acres of serviceable land was reclaimed.

The battle against the sea had not been without its casualties. On December 4, 1287 an estimated 50,000 people drowned and Flevo Lake became so enlarged that thereafter it was called Zuider Zee. The St. Elisabeth flood on November 18-19, 1421 wiped out 65 villages while 10,000 people drowned. The St. Felix flood of November 5, 1530 left most islands in Zeeland under water and another flood two years later caused more damage and undid most of the re-claiming work that had been begun in 1531. The Dutch were not defeated by the sea, however. There were always men who envisioned new and ever larger plans to contain their old enemy.

In early 1600 Jan Adriaanszoon Leeghwater already drew up a plan for the draining of Haarlem Lake, an area of 45,000 acres. Work on this project was not begun till 200 years later (in 1844 and completed in 1852). An even greater plan, separating the North Sea from the Zuider Sea and reclaiming large parts of the latter, was already conceived in 1667! The means were then not available, but with the invention of the steam pump (the first one was put in use in 1787) the project became gradually more feasible. From 1848 on, more than a dozen schemes for damming the Zuider Sea were devised but for one reason or another were never undertaken. When, however, in 1916 a great storm from the northwest lashed the Zuider Sea and 'stacked up' the water causing extensive flooding and devastation the project was once again brought out. In addition, Holland suffered food shortages during the First World War because imports were restricted and it became imperative to increase the area of agriculture land as much as possible. In 1918 the Zuider Zee Act was passed and the preliminary work began shortly thereafter.

The most difficult part of the whole project was constructing the 19-mile-long barrier dam across the inlet of the Zuider Sea. At 6 hour intervals 20 billion cubic feet of tidal water rushed through this 19-mile opening, and this had to be closed. Actual construction of the dam took 6 years, and at times all resources of plant and equipment had to be pressed into service — a fleet of more than 230 units, ranging from tugs to suction dredges. On May 28, 1932 the last lump of boulder clay was dumped: henceforth the Zuider Sea would be known as Yssel Lake. Work was then started on the secondary dikes which were to provide the 5 separate polders for a total area of 550,000 acres of fertile agriculture soil. In addition to the problem of emptying the polders — for example in the East Flevoland polder 53 billion cubic feet of water were pumped out over a period of 9 months — drainage canals and ditches had to be dug, tests had to be made to determine what crops the land was most suitable for, and planning and design experts had to deal with land allocation, the type, size and location of future residential areas, the road network, etc.

The massive Zuider Sea undertaking, begun in the 1920's, underbroken by the war, and still not fully completed, has already made way in Dutch history for an even larger undertaking — the Delta Project. Already in 1929 a young engineer, Johan van Veen, drew lines across the mouths of the estuaries on the map of the south western part of the Netherlands. These lines were to become dams, thus shortening the dangerous Dutch 'salt water coastline' (as the barrier dam in the Zuider Sea had shortened it by 185 miles), creating more land and recreation areas for the Dutch people.

Before these plans could even be seriously considered, however, the war broke out. In 1944 the dikes of Walcheren were bombed by the allies to deny the island as a base for the Germans and the island was flooded. In 1953 a terrible flood swept across the whole southwestern region of the Netherlands and took the lives of 1835 people. The sea once again tried to re-take the areas which had been wrested from her. The Dutch people decided that once again they would have to undertake a major operation and The Delta Project was started.

J. J. Bout.

CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard-rates below:

Birth announcements $4.50

Marriage and Engagement announcements $6.00

Anniversary announcements $7.00

Notifications of death $6.00

"For Sale" and "Want" advertisements up to 25 words $4.00. Every word more 15¢.

For "letters under number" $1.00 extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

With gratitude to God, the Creator of life, we announce the birth of our first child, a daughter

VICTORIA LOUISE

on August 29, 1971.

Bill and Ellen Versteeg (nee Kleingeld).

P.O. Box 901,
Woodbridge, Ont.

Cheers to Yahweh, our covenant keeping God! For He made all things well again so that we have reason for praise. A healthy baby-girl was born to us,

MARCIA ELAINE

is her name.

'Thank You Lord for this Your perfect image in our fragile flesh,
Thank You for the many friends who prayed for us,
Thank You for Your love in Christ expressed.'

Gratefully yours, the family of

Amy & Aren Geisterfer.

September, 29th, 1971.

Woodstock, Ont.

Margareth and Linda are very happy to let you all know that the Lord entrusted our parents, Mr. & Mrs. Mike VanderSluis, nee Van Rossum, with a baby-sister, which they called

SARAH ELISABETH

born on Friday night, October 1, 1971, weight 7 lbs.

R.R. 2, Blenheim, Ont.

"Praise God with shouts of joy, all people! Sing to the glory of his name; offer him glorious praise! Say to God, "How wonderful are the things you do!"
Psalm 66::1,2,3

We are happy to announce the birth of our son

JOHN RANDALL
(Randy)

a brother for Kristie.

Bill and Ko Spyksma.

5822 Howard Ave.,
Duncan, B.C.

Mr. & Mrs. C. J. Van Leeuwen of R.R. 1, Grimsby, Ont. are happy to announce the forthcoming marriage of their daughter

MARTHA AGNES PAULA

to

Mr. JAMES VAN HOFFEN

son of Mr. & Mrs. D. Van Hoffen, 1329 Rosser Ave. E., Brandon, Man.

D.V. the wedding will take place on October 9, 1971, at 4 p.m. in the Mountainview Ch. Ref. Church, Highway No. 8, Grimsby, Ont.

Rev. J. J. Hoytema officiating.

Mr. & Mrs. J. Talsma of Brampton, Ont. are happy to announce the forthcoming marriage of their eldest daughter

MARILYN

to

RALPH HOLLANDER

son of Mr. C. Hollander and the late Mrs. Hollander of Weston, Ontario.

The wedding will take place, the Lord willing, on Friday, Oct. 15, 1971 at 7 p.m. in the Immanuel Christian Ref. Church of Brampton, Ont.

Rev. P. M. Jonker officiating.
Future address: 53 McMurchy Ave. North, Apt. 203, Brampton, Ont.

Mr. & Mrs. F. A. De Jong of Woodstock, Ont. are pleased to announce the forthcoming marriage of their daughter

SUSAN

to

Mr. ROBERT GEORGE PALLISTER

son of Mr. & Mrs. G. Pallister of

The wedding will take place D.V. Innerkip, Ont.

on Saturday, October 16, 1971 at 4 P.M. in the First Chr. Reformed Church, Woodstock, Ont.

Rev. A. P. Geisterfer officiating.
Future address: 56 Windsor Ave., London, Ont.

Soli Deo Gloria.

On Monday, October 25th, 1971 we hope to celebrate with our dear parents, grand- and great-grandparents:

CORNELIUUS INGWERSEN
and
HERMINA MARTHA INGWERSEN—GOTZEN

their 65th wedding anniversary.

Their thankful children hope and pray that their heavenly Father will continue to bless and keep them for each other and for us.

Cornelius Ingwersen, Jr.,
Agassiz, B.C.
Gerrit and Grace Ingwersen,
Elsie, Marjory, Kenneth,
Anita, Angeline, Melvin,
Abbotsford, B.C.
Agneta J. Nanninga—
Ingwersen,
Hermina, Alma,
Agassiz, B.C.
John and Johanna Visser,
George and Linda,
Neerlandia, Alta.
Antoinette Ingwersen,
Abbotsford, B.C.
John and Rose Ingwersen,
Winnifred, Marian, Neil,
Myrna, Dale,
Abbotsford, B.C.
34 great-grandchildren.

"The blessing of the Lord be upon you." - Ps. 129:8.

Suite 404, "The Coachman",
Abbotsford, B.C.

Wat zal ik met Gods gunsten overlaan
Die trouwe Heer voor Zijn gena vergelden?

Op 29 september j.l. hebben wij met onze kinderen, kleinkinderen en achterkleinkind dankbaar herdacht, dat God ons 50 jaar voor elkaar heeft gespaard.

Allen die, in welk ojzicht ook, op deze dag met ons hebben meegeleefd, ook namens onze kinderen, hartelijk **dank.**

J. TER HUIZEN
L. TER HUIZEN—MOESKER

Glen Williams, Ont., Oct. 1971.
109 Joseph St., Box 217.

On October 21, 1971 we hope to celebrate with our parents and grandparents:

JOHN C. SCHWEITZER
and
JOHANNA C. SCHWEITZER—LANTING

their 35th wedding anniversary.

We praise the Lord for His steadfast love and faithfulness. May He grant them many more years of happiness together.

Morris and Alice Greidanus,
Jolanda, Nelson and John,
Willowdale, Ont.
Bill and Jane Verveda,
Jannette, Clarence, Beatrice,
Winny and William,
Calgary, Alta.
Tony and Clara Schweitzer,
Michelle,
Brandon, Man.
Ralph and Joanne Schweitzer,
Edmonton, Alta.
Ed and Edith De Haan,
Lethbridge, Alta.
Peter and Marion Slofstra,
Grand Rapids, Mich.

Home Address:
10335 - 151 Street,
Edmonton, Alta.

On October 9, 1971 we celebrated with our dear parents

HENDRIKUS VAN ZWOL
and
HARMPJE VAN ZWOL—VOGEL

their 30th wedding anniversary.

We are thankful to God for His grace during these years and pray for His guidance in the years to come.

Burlington, Ont.:
Harry and Diane Van Zwol.
Burlington, Ont.:
Albert and Marty Bruins,
Brian, Kevin.
Millgrove, Ont.:
Lottie.
Millgrove, Ont.:
George.

R.R. 1, Millgrove, Ont.

Vrouw, 50 jaar, Chr. Ref., wenst

IN KENNIS TE KOMEN

met nette man, ongeveer dezelfde leeftijd. Brieven onder nummer 2380, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

SINGLE MAN

experienced with dairy cattle, seeking year round employment on dairy farm. Can start immediately. Henry Askes, R.R. #3, Wingham, Ont. Phone 1-519-357-1271.

Widow, 57, living in Hamilton, Ont.

WOULD LIKE TO MEET

a Christian friend for companionship. Letters under No. 2379, Calvinist-Contact, Box 312, Station B, Hamilton, Ont.

In volle overgave des geloofs overleed heden onze lieve moeder, groot- en overgrootmoeder

AUKJE TYMSTRA—SYBESMA,

op de leeftijd van 85 jaar, sinds 3 november 1958 weduwe van Ulbe B. Tymstra.

"Looft de God des Hemels, want Zijn goedertierenheid is tot in eeuwigheid."
Ps. 136:26

Leiden:
W. Tymstra—
Tymstra.
Joure:
B. D. Tymstra,
J. Tymstra—Wielinga.
Leiden:
S. Tymstra.
's-Gravenhage:
R. v. d. Jagt—
Tymstra,
G. L. v. d. Jagt.
St. Catharines, Ont.:
M. Diemer—Tymstra,
H. Diemer.
Drachten:
D. R. Tymstra.
A. M. Tymstra—
Trenning.
Amstelveen:
E. Tymstra.
Klein- en achterkleinkinderen.

Idskenhuizen (Fr.),

26 september 1971.

3 Draper Drive,
St. Catharines, Ontario.

Op maandag 27 september 1971 heeft de Here tot Zich genomen onze geliefde man, vader en grootvader

JOHANNES VANDERSTELT,

op de leeftijd van 72 jaar.

"Christus die onze hoop is aan Timotheus mijnen oprechten zoon in het geloof, genade, barmhartigheid, vrede zij u van God onzen Vader en Christus Jezus onzen Heere." - Tim. 1 vs. 2.

Collingwood, Ont.:
Mrs. A. Vanderstelt—
Rip.
De Kaag, Holland:
H. Tulen,
J. Tulen—Vanderstelt.
Stayner, Ont.:
H. Tiemens,
J. Tiemens—
Vanderstelt.
Oost Souburg, Holland:
A. Joziasse,
M. Joziasse—
Vanderstelt.
Toronto, Ont.:
T. Vanderstelt,
H. Vanderstelt—
Michalak.
Bowmanville, Ont.
C. Kraan—
Vanderstelt.
Stayner, Ont.:
J. Vanderstelt,
L. Vanderstelt—
Nobes.
Dundalk, Ont.:
L. Ferris,
A. Ferris—
Vanderstelt.
Collingwood, Ont.:
D. Fisher,
M. Fisher—
Vanderstelt.
En 19 kleinkinderen.

311 Sixth Street,
Collingwood, Ont.

Lady zoekt plaats als

HUISHOUDSTER

bij man alleen. Brieven onder nummer 2378, Calvinist-Contact, Box 312, Stn. B, Hamilton, Ont.

Family near Wellandport, Ont., needs live in

MOTHER'S HELP

Pleasant surroundings, two girls age 8 and 9. Please call 386-6789.

FALL SPECIAL

Simplicity, Automatic Washers, Dryers, Wringer Washers, Supertwin, Washerspindryer.

Two and five year warrenty.

Call: BROUWER ELECTRIC, Sales and Service, 13 Maple Ave., Grimsby, Ont. 945-8607.

Excellent 120 Acre General Farm

Very large barn buildings. Large silos and modern home. Close to Chr. Ref. and Reformed churches. Only $5000 cash down. Contact KEITH MILLER,

Martin DeVos Realtor
DUNNVILLE, ONT.
774-6710 or evenings 774-4077.

"Those who mourn, are fortunate! For they shall be comforted." (Matt. 5:4)

We mourn the loss of our dear husband, respected father and loving grandfather

GERRIT AREND BULTHUIS

who, on September 30, 1971, at the age of 56, was carried Home.

Rien Bulthuis—Stulp,
Hamilton, Ont.
Henry and Irene
Bulthuis,
David and Dwayne,
Duncan, B.C.
Jerry and Shirley
Bulthuis,
Wendy,
Hamilton, Ont.
Peter,
Jack,
at home.

". . . and so, stand firm! Let nothing move you as you busy yourselves in the Lord's work. Know that nothing you do for Him is ever lost or wasted." (I Cor. 15:58)

880 Garth St.,
Hamilton, Ontario.

The Consistory of the Immanuel Christian Reformed Church of Hamilton expresses its sincere sympathy to Mrs. G. Bulthuis and her family in the sudden death of their husband and father, our fellow office bearer and brother in Christ,

G. A. BULTHUIS

May the Lord strengthen and comfort the bereaved.

Consistory Immanuel
Christian Reformed
Church of Hamilton,
Ont.

October 2, 1971.

The Lord in His wisdom has called unto Himself on September 30, 1971

Mr. G. BULTHUIS

"Fear thou not, for I am with thee. Be not dismayed, for I am thy God, I will strengthen thee."
Isaiah 41:10

May it be the comfort for our president, Mrs. Bulthuis and her family.

The Ladies Soc. "Ruth",
Hamilton, Ont.

On September 30, 1971 our Heavenly Father took unto Himself our dear friend

GERRIT BULTHUIS

That the Lord may strengthen and comfort his wife and children, is the prayer of their frends.

Mrs. J. Smit.
Mrs. R. Dijkstra.
Mr. and Mrs. O. Bouma.
Mr. and Mrs. P. Iepema.
Mr. and Mrs. G. Meester.
Mr. and Mrs.
F. Plantinga.
Mr. and Mrs.
M. VanWyck.

TURKEY FARM 9½ ACRES, 8-room beautiful house, many extras, 4 BARNS, 297,474 lb. QUOTA, automatic feeding. Price $150,000.00. Make offer.

25 ACRES — 9,000 CHICKEN BROILERS, 15,000 TURKEY BROILERS plus excellent 2-bedroom house — pig barn & greenhouse all for $115,000.00.

14½ ACRES — GOOD PIG BARN for 250 pigs, small house, extra Barn and outbuildings, only $22,000.00.

RON BABCOCK 563-8368

A. S. Kimberley Ltd.
REALTOR
25 King Street East,
Box 250,
BEAMSVILLE, ONTARIO
Telephone: 563-8272

Lambert Huizingh

Accredited Public
Accountant and Auditor
Commissioner for taking
Affidavits

1 Wellington St. E.
AURORA, ONT.
Telephone: 727-9797

On Sept. 30, 1971, after a long and trying illness, the Lord called home our beloved daughter and sister

BERNARDINE MARIE SYRIER,

at the age of 4 years.

"They shall be mine saith the Lord of hosts in that day when I make up my jewels." - Malachi 3:17

Parents:
Peter & Helen Syrier
(Vos).
Sister:
Maria.
Brother:
Hendrik.

R.R. 4, Woodstock, Ont.

Op 30 September 1971 nam de Here, na een lang en geduldig gedragen lijden, tot Zich onze lieve kleindochter en nicht

BRENDA,

op de leeftijd van bijna 5 jaar.

"Mijne gedachten zijn hoger dan uwe gedachten,
En mijne wegen zijn hoger dan uw wegen."

Opa en Grandma Syrier.
Jane en Chris van Laren,
Willie en John.

Woodstock, Ont., R.R. 5.

$350 PER DAY MILK

Top-notch dairy farm for sale. 240 head of purebred Holstein cattle, 5,000 lbs. daily, fluid milk quota. A daily return of over $350. Free stall stabling and large milk parlour of modern design. Also available a dairy plant adjoining this huge dairy farm. Total annual sales $500,000 from dairy. $100,000 down payment and 1st mtg. available at over 8% interest per annum. A real money maker. A once in a life time opportunity. Call S. H. BOERSMA Real Estate at 344-2433 (Sarnia), or write S. H. BOERSMA Real Estate Broker, 643 Murphy Road, Sarnia, residence R.R. #2, Mitchell, 393-6769.

Machinery Included

50 Acres rich clay and loam, farm machinery included. 19,060 quota broiler plant, gas heat, fans (thermostats), Choretime feeders. 45x89 ft. barn space, beef or hogs. 4-bedroom home, full basement, gas heat — plus 3-room separate apartment. Handy to Hamilton. (This is only a sample of the many poultry properties, all types and sizes, on my list. Let's talk things over!)

Turkeys, Grapes, Cattle

"3-Way" farm — Niagara district. Turkey broiler house 252x40, fully equipped — basic quota 120,960 lbs. per crop. 33 acres very fertile soil, heavy yielding. Includes 11 acres grapes. Two barns, 38x40 and 34x36 (cattle?) — Fieldstone house, 5 rooms, oil heat. (Yes — I have others; chicken broiler, pullet growing, cage layers, breeder flocks.)

FRED W. BRAY
REAL ESTATE BROKER
357 Upper Paradise Rd., Hamilton 43. Phone (416) 389-0344.
Write or phone for definite appointment.

Niagara Region Farms

GRIMSBY:

15,000 sq. ft. GREENHOUSE, now in CARNATIONS, 2 fam. home, city water, and conveniences.

ST. CATHARINES

10 acres of the best SANDY SOIL, 3 sweet cherries, 3 dwarf apples, balance peaches, grapes, nursery, underdrained, irrigation, barn, good 4 B.R. house, frontage 1350 ft. on South Service Rd. along Q.E., west of city. Real opportunity in near future.

FENWICK

CHICKEN BROILERS 12,000 quota, full automatic, hot water heating, 5 acres, some fruit, good 4 B.R. house. Ideal for part-time or retirement.

We invite you to inspect these properties.

CALL

GERRIT OTTEN
REAL ESTATE BROKER
BEAMSVILLE, ONT.
416 - 563-7904

WYCLIFFE RALLIES

with Yepeta, chief of the Wiru. Sponsored by the Wycliffe Associates of Canada.

Oct. 15	Winnipeg, Man. 7.45 p.m. Playhouse Theatre.
Oct. 19	Hamilton, Ont. 7.45 p.m. Mohawk College Theatre.
Oct. 20	London, Ont. 7.45 p.m. Beal Tech. School Auditorium.
Oct. 21	Waterloo, Ont. 7.45 p.m. Waterloo Lutheran University.
Oct. 23	Toronto, Ont. 7.00 p.m. Seneca College.
Oct. 24	Toronto, Ont. 2.30 p.m. Seneca College.
Oct. 25	Peterborough, Ont. 7.45 p.m. Thomas Stewart High School.
Oct. 26	Ottawa, Ont. 7.45 p.m. Civic Centre Exhibit Hall.
Oct. 27	Montreal, Que. 7.45 p.m. Macdonald College, Ste. Anne de Bellevue.

AACS Lecture Series DISCOVERY III

Explorations in Contemporary Living, CHRISTIAN EDUCATION IN THE 1970's: The first meeting of this season will be held in the following communities on the topic "The Place and Task of Christian Education in Biblical Perspective". (See local announcements if no location is given.)

TEAM A, speaker Dr. James H. Olthuis:

Oct. 18	Midland Park, New Jersey. 8 p.m., Friendship Hall, Chr. Ref. Church.
Oct. 19	Pittsburgh, Pennsylvania.
Oct. 20	Chicago, Illinois.
Oct. 21	Holland, Michigan.
Oct. 22	Sioux Center, Iowa.
Oct. 25	Memphis, Tennessee.
Oct. 28	Willowdale, Ont. Chr. Ref. Church.

TEAM B, speaker Dr. Hendrik Hart:

Oct. 18	Edmonton, Alta. 8.15 p.m., St. James United and Third Chr. Ref. Churches, 14323 - 107 A Avenue.
Oct. 19	Lacombe, Alta. 8 p.m., First Lacombe Chr. Ref. Church.
Oct. 20	Lethbridge, Alta. 8 p.m., Immanuel Christian School, 802 - 6th Avenue N.
Oct. 21	Victoria, B.C.
Oct. 22	New Westminster, B.C. 8 p.m., Herbert Spencer School, 105 - 6th Avenue.
Oct. 25	Seattle, Washington.
Oct. 26	Telkwa, B.C.
Oct. 27	Terrace, B.C.
Oct. 28	Calgary, Alta.

TEAM C, speaker Rev. J. Vriend of Edmonton:

Oct. 18	Ottawa, Ont.
Oct. 19	Kingston, Ont.
Oct. 20	Sarnia, Ont.
Oct. 21	London, Ont.
Oct. 22	St. Catharines, Ont.
Oct. 25	Drayton, Ont.
Oct. 26	Thunder Bay, Ont.
Oct. 27	Winnipeg, Man.

Democratic Justice in Education

(Continued from page 10)

RELIGIOUS FREEDOM

There have been many forms of religious oppression in the history of mankind. Many have been violent. How God's people have suffered through the ages. But there is a subtle kind of persecution which does not hurt the body. Hence there is no physical pain. But that oppression is, nevertheless, still very real and very dangerous and it should pain us much more than it does. One such form is now upon us. A situation has been created whereby the majority of the children is indoctrinated in a philosophy of life which should be unacceptable to Christians. The children are most perceptive to accepting values and insights during their school-years. That's when the present government owned system has them. During the best hours of the day. And in the name of fairness the Premier insists that after much soul-searching his desire to serve the whole province dictated him to deny any form of financial assistance to free schools. Where will we now find justice?

The well-known theologian Francis A. Schaeffer, of L'Abri Fellowship, Switzerland, recently published another book **The Church at the End of the Twentieth Century** in which he says some startling things which have everything to do with the school situation in Ontario and other similar situations here and elsewhere. Dr. Schaeffer explains the rise of hedonism (the philosophy of personal ease and pleasure) and the new left. Both of these will ultimately lead to dictatorship, says Schaeffer. He then goes on to signal the rise of what he calls the Establishment Elite as an unavoidable reaction to the former two. This establishment, Schaeffer maintains, is not any less totalitarian than a leftist regime would be. He explains that the "silent majority", eager to live safely and to be protected against violence, will gradually surrender to this totalitarian regime, such in reaction to the left.

> "The majority of the Silent Majority will then fight back and in doing so tend to accept the Establishment elite and its solutions, namely a growing Establishment totalitarianism. At first this may not seem to be as serious as the totalitarian of the New Left, but it will eventually be just as oppressive, even if in a less open way." (page 35)

Schaeffer does not hesitate to speak of a revolution both by the left **and the right.** He sees this as unavoidable if there is not, what he calls, a **Christian revolution** (page 36-41). In this connection he speaks of the dictatorship of the 51%. He points out the inherent danger of this position by referring to Hitler who assumed the right to kill the Jews on the basis of what he considered majority support. He adds this conclusion:

> "The last remnants of Christian memory in the culture will be squashed out, and freedoms will be gone. If the revolution comes from the Establishment, it will be much more gradual, much less painful for the Christian — **for a while.** But eventually it will be as total. We must not opt for one as against the other just because it seems to give a little peace for a little time. That is an enormous mistake because both are equally non-Christian and eventually both will be equal in smashing out the freedoms which we have had." (page 41)

These words of Schaeffer are applicable to the conviction of the present Conservative Party government of Ontario. It is no longer the parents who have a prior right to set the educational philosophy of their children, it is the government who assumes this right. All the children must, as much as possible, be forced in the same mold. A unity is forced upon the educational systems of the land, a unity which the government finds convenient for its own ends, but which is not out of the Lord, and which is in conflict with democratic liberties. But it is done in the name of benevolence and many Christians accept it as normal. Concerning the latter Schaeffer remarks:

> "Most Christian leaders try to plead with the young people to 'maintain the conservative position' without realizing that the conservative position means the majority position or the generally accepted position, and Christians no longer hold the majority position. We who hold to historic Christianity are now absolute minority. The church has not spoken nearly what God would have it speak. It has acted as though the Christian base could be removed and it would make no practical difference to society, culture, its own young people, or what is needed to live and speak into such a world." (Pages 29 & 30)

NOW WHAT?

The press reported that Mr. Davis took his decision on the way of great personal struggle and that it cost him sleepless nights. In his statement to the press he stated:

> "I can only say, on behalf of my colleagues, that our decision has been made, as much as is humanly possible, without regard to any political consideration, advantage or disadvantage."

We shall not cast doubt on the Premier's intentions. But it remains, nevertheless, true that this decision will have far-reaching implications in respect to the spiritual and moral freedoms of this province, and probably for all of Canada. Though humanistic political conviction may hate to admit that public policy has anything to do with religion, this is in reality exactly what politics is all about. And it is therefore here that God's people must express their unity which they have in Christ and conduct their Christian political action. It is ironic, yet telling, that this follows the Dutch pattern: from the struggle for freedom in education followed the struggle for freedom in politics. Both areas are Christ's. We must be constantly in prayer that this political struggle is not fought for selfish motives, but with the well-being of the nation foremost. A nation which reduces freedom in any one segment of its society brings great harm to all its citizens. In answer we proclaim the biblical principles of justice, mercy and freedom. The recent submission of the petition by the **Ontario Alliance of Christian Schools** has shown that we have grown in ability and unity, that we have the leadership and the political finesse to do it. But that will require the prayerful involvement of all those who cherish their Reformed heritage. Humanistic public philosophy never pauses. Those who share the convictions of the Kingdom of Heaven don't either. May God give us all the grace to continue. And we will indeed see water burn.

Abortion Bill Dies in Committee

Jefferson City (EP) — A bill that would have legalized abortions of a "non-viable" fetus failed to get out of committee in the Missouri House of Representatives here.

There is little chance of the bill getting a vote on the House floor in the remaining weeks of the General Assembly.

Introduced by a black woman representative from St. Louis, the abortion reform bill was opposed by Roman Catholic leaders and groups in the state. A number of Baptist and Lutheran spokesmen also testified against the bill at committee hearings.

An anti-abortion amendment to the Missouri Constitution, which would have guaranteed a citizen's right to life "from the moment of conception," likewise failed to get out of House committee.

CROSSWORD PUZZLE

ACROSS

1. Edwin O'Connor's "The Last ——"
7. Highland group
11. Traditional Jewish song (2 wds.)
12. Traditional knowledge
13. Iterate
14. Encourage
15. English river
16. Give it a go
18. Vedic treatise
20. Wire measurement
23. Of greater bulk
26. Mountain (comb. form)
27. Where the Mets began (3 wds.)
29. Greek letter
30. Dwelled
31. Bird's beak
32. Baptism or marriage
33. Joey, for one
34. Cop's badge (slang)
37. "Little Sir ——"
40. Obtrude
43. Take a gander
44. Goad
45. "—— of Green Gables"
46. Classified

DOWN

1. Roll-call word
2. Spiny shrub genus
3. Ready for harvest
4. Caddoan Indian
5. Winglike part
6. Blow one's top (3 wds.)
7. Kind of pigeon
8. Toss
9. Exist
10. Tennis barrier
17. Least obtainable
18. Suffix meaning somewhat
19. —— Madre
20. Type
21. "Dies ——"
22. —— of Hosts
23. Face; bearing
24. Pot starter
25. Wild guess
28. Stay at anchor
33. Thrust
34. Mary —— Lincoln
35. Castaway's habitat
36. Requirement
37. Guido's note
38. Bilk
39. Affectionate term
41. Debussy's "La ——"
42. Shade of green



SOLUTION

to previous

Crossword Puzzle

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
Oct. 21	Oct. 15	Oct. 13 noon
Oct. 28	Oct. 22	Oct. 20 noon
Nov. 4	Oct. 29	Oct. 27 noon
Nov. 11	Nov. 5	Nov. 3 noon

SUBSCRIPTION FORM

To: CALVINIST-CONTACT
BOX 312, STATION "B",
HAMILTON, ONT.
CANADA

Enclosed: $ ....
(Cheque / money-order / cash)

Date: ....

Please, send Calvinist-Contact to:

NAME ....

ADDRESS ....

CITY ....

Solicited by ....

ADDRESS ....

☐ I would like to receive as a Bonus-book:

1st choice ....

2nd choice ....

☐ Yes, I will try to bring C.C. more subscriptions before the end of January 1972. (If I do not reach at least 10, I may claim a bonus-book for each subscription I sent in.)

Subscription price for Canada $6.00 pery ear; for 2 years $11.50.
United States $6.50 per year; for 2 years $12.50.
Other countries $7.00 per year; for 2 years $13.50.

We send you a

Good Book

as your reward if you send us a new subscription to Calvinist-Contact (provided the subscription fee is enclosed).

MAKE YOUR CHOICE

FOR ONE SUBSCRIPTION:

YOU! JONAH! by Thomas John Carlisle.
This unusual collection of poems, illustrated with impressionistic woodcuts, takes its inspiration from the book of Jonah.

THE NEW TESTAMENT DOCUMENTS: Are they Reliable? by F. F. Bruce.
A orilliant presentation of the evidence of the historical trustworthiness of the canon of the New Testament

NOTES ON RACISM FOR CHRISTIANS, by Donald G. Holtrop.
The author uses a **Screwtape Letters** technique to point out subtle ways in which alleged Christians support their racist position. Hea lso reveals practical steps that may be taken to eliminate the problem

THE WEIGHT OF GLORY, by C. S. Lewis.
Speeches given duing the war concerning man's desire for future life, the problem of pain, a warning to students, and other subjects.

CHRISTIAN COUNSELLING, by Bruce Reed.
Brief chapters on increasing knowledge of Christ through the Bible, deepening fellowship through prayer, knowing the will of God, and practical words of advice. Valuable for group discussion and training programs.

TESTAMENT OF VISION, by Henry Zylstra.
Reflections on Literature and Life, Education, and Religion.

BEYOND THE BEND, by Phyllis Primmer.
A story of courage, love and growth among pioneering 19th century German families in Canada.

BEYOND THE NIGHT, by Betty Swinford.
Set against the background of modern Israel and Jordan, the story recounts turmoil in a young Jewish couple who are divided by the claims of Christ.

THE LIFE AND DIARY OF DAVID BRAINERD, by Jonathan Edwards.
The daily walk and life of the great godly pioneer missionary to the North American Indians.

WHEN IRON GATES YIELD, by Geoffrey T. Bull.
The story of a British missionary to Tibet, captive of the Chinese communists for three years and his miraculous deliverance.

GOOD NEWS FOR MODERN MAN
The New Testament in today's English.

THE GIST OF CULTS, by J. K. Van Baalen.
The author discusses Jehovah's Witnesses, the New Spiritism, Theosophy, Christian Science, The Unity School of Christianity, Mormonism, British-Israelism, and the Christian Religion.

WORLD AFLAME, by Dr. Billy Graham.
Dr. Graham tells why he believes the world is on a collision course — and what this generation can and must do about it.

STRAIGHT DOWN A CROOKED LANE, by Francena H. Arnold.
A hasty marriage heads two teenagers down a road of anxiety and depression. But God's roads are never crooked

The following 4 titles are big size hard-cover books (bound in linen):

LIVING IN A NEW COUNTRY, by Rev. T. C. VanKooten.
An interesting study on the integration of immigrants into the life of their new country.

IN THE MIRROR, by Prof. Dr. J. Kromminga.
This book was published in connection with the Centennial of the Christian Reformed Church. The author reviews what this church has done and ought to do.

A PREY TO SATAN, by C. Sluys.
A moving story which is often filled with suspence. The main characters are people of the Reformed Church in Holland.

THE STOWAWAY, by Wm. R. Rang.
Hendrik Tromp wants to find his lost father. He hides as a stowaway in "The Golden Horn", but is detected. What follows takes the readers (boys and fathers) all along.

For Children

THE GUN, by John Vriesinga & **THE FLASHLIGHT, by** Jean G. Fisher. These are two great stories for children, which are given together as a premium for ONE subscription.

FOR TWO SUBSCRIPTIONS:

LEAST OF ALL SAINTS, by Grace Irwin.
The author tells in his novel how Andrew Connington, pastor of a Toronto church, must bring his natural desire into line with the profession he has chosen.

We have also a number of Dutch titles available, namely:

FOR ONE SUBSCRIPTION:

ARIE EN KATRIEN IN CANADA, door Arie Dof.
Emigranten mijmeringen. Gezonde humor en op de man af. Groot formaat, gebonden boek.

HEL EN HEMEL IN DACHAU, door Ds. J. Overduin.

DE WELEERWAARDE HEER, door Ds. M. E. Voila.

DE HUMOR IN DE BIJBEL, door Dr. Okke Jager.

* DE ILLEGALE WERKER, door Anne de Vries.

HET RAADSEL VAN ONS LEVEN, door Prof. J. H. Bavinck.

SPIONNAGE IN DE TWEEDE WERELDOORLOG, door Jac. v. d. Steen.

GROOT ALARM, door C. Baardman.

* DAGGELDERS, door J. W. Ooms.

* 'T BEGON ONDER MELKENSTIJD, door G. J. Peelen.

SLOEBERKE SLOB, door W. Laatsman.

MOEILIJKE KINDEREN, door P. W. J. Steinz en 5 andere deskundigen.

* Tijdelijk niet voorhanden.